

THE SPIRIT OF MISSIONS

AUGUST, 1936

The Church and the Jew

BISHOP STEWART

Are All Religions Alike?

JAMES THAYER ADDISON

Opportunities in India

GEORGE VAN B. SHRIVER

Other Articles by GEORGE ALLEN BEECHER,
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THE SPIRIT OF MISSIONS, August, 1936. Vol. 101. No. 8. Published monthly by the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A. Publication office, 100 Liberty St., Utica, N. Y. Editorial, subscription and executive offices, Church Missions House, 281 Fourth Avenue, New York, N. Y. \$1.00 a year. Postage to Canada and Newfoundland 25c extra. Foreign postage 50c. Entered October 2, 1926, as second class matter at Utica, N. Y. Acceptance for mailing at special rate of postage provided for in section 412, Act of February 28, 1925. Printed in U. S. A.

The Spirit of Missions

THE REV. G. WARFIELD HOBBS, D.D., Editor
WILLIAM E. LEIDT, Associate Editor

Vol. CI

August, 1936

No. 8

CONTENTS

Frontispiece: Arthur Selden Lloyd.....	338
Missionary Facts from Many Lands.....	339
Cock-Crowing Time in Port au Prince.....	<i>The Very Rev. Robert F. Lau</i> 341
Are All Great Religions Alike?.....	<i>The Rev. James Thayer Addison</i> 344
Canal Benefits Mission to Tiruray	346
Easter School is Thirty Years Old.....	<i>The Rev. Robert F. Wilner</i> 347
Upi Mission Has Rare Opportunity.....	348
Nebraska's Japanese Welcome the Church.....	<i>The Rt. Rev. George Allen Beecher</i> 349
Unprecedented Opportunity in India.....	<i>The Rev. George Van B. Shriver</i> 351
Leprosy is Urgent Problem in China.....	<i>The Rev. Kimber H. K. Den</i> 355
Freight and Mail to Fort Yukon Lost.....	356
Pictorial Section	357
Sanctuary on the Church's Mission.....	364
The Church, the Parish, and the Jew.....	<i>The Rt. Rev. George Craig Stewart</i> 365
Never was Confidence Better Repaid.....	<i>The Ven. Hu Chi-siun</i> 366
Why Missions?.....	<i>The Rev. Karl Morgan Block</i> 369
"Stop! There's a Kid There Might Go".....	<i>Deaconess Margaret Booz</i> 370
Read a Book.....	<i>The Rev. Alexander C. Zabriskie</i> 371
The Forward Movement.....	372

THE NATIONAL COUNCIL

The National Council.....	373	American Church Institute for Negroes....	380
DEPARTMENTS		COÖPERATING AGENCIES	
Domestic Missions	374	Brotherhood of St. Andrew.....	381
Foreign Missions	375	The Girls' Friendly Society.....	381
Across the Secretary's Desk.....	375	The Church Army.....	382
With Our Missionaries	376	Church Mission of Help.....	382
Religious Education	377	The Daughters of the King.....	383
Publicity	378	The Guild of St. Barnabas.....	383
AUXILIARIES		The Church Periodical Club.....	384
The Woman's Auxiliary.....	379	Seamen's Church Institute of America.....	384

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ARTHUR SELDEN LLOYD

1857-1936

*We halt the presses to insert this likeness of a great missionary leader, senior
Suffragan Bishop of New York and onetime President of the Board of Missions,
who passed away on July 22*

The Spirit of Missions

VOL. CI, No. 8

AUGUST, 1936



Missionary Facts from Many Lands

IS THE CHURCH growing? Has it kept pace with the growth of the country's population? There is no answer so satisfactory as one based on perspective and the long reaches of time. I propose to answer these questions on this basis. I shall take first a fifteen-year period, 1835 to 1850, and then a longer period of eighty years, 1850 to 1930.

In 1830, the United States had 12,866,020 people; in 1835, about 15,000,000; in 1840, 17,069,453; and in 1850, 23,191,876. The gain from 1835 to 1850 was about 8,000,000 or 54.6 per cent.

In the same period (1835-1850), the clergy of this Church increased from 763 to 1558, or 104 per cent; the communicants from 36,416 in 1835 to 95,212* in 1850, or 161 per cent. The ratio of population to each communicant in 1835 was about 411.9 to 1, whereas in 1850 it had improved to 243.5 to 1, a ratio gain of 168.4 or 69.1 per cent. Rapidly as the nation had grown between 1835 and 1850, the Church had far surpassed it.

In the last eighty years, from 1850 to 1930, the population of the United States increased from 23,191,876 in 1850 to 122,755,046 in 1930—a net gain of almost 100,000,000 or 429.3 per cent.

The Church's clergy increased from 1,558 in 1850 to 6,290 in 1930—a net gain of 4,732 or 303.7 per cent. This

growth in the number of the clergy does not equal that of the nation's population growth, but is explained by the fact that the clergy in these modern days can and do shepherd a greater number of communicants. In 1850 the number of communicants under the care of one clergyman averaged only 61.1; in 1930 the average had reached 204.6 communicants per clergyman.

The Church's communicants, however, increased from 95,212 in 1850 to 1,287,431 in 1930—a net gain of 1,192,219 or 1252.1 per cent compared to the nation's growth of 429.3 per cent for the same period. Furthermore, the ratio of population to each communicant showed a gratifying gain: in 1850 it was 243.5 to 1; in 1930, it was 99.2 to 1; or a net ratio gain of 144.3 or 145.4 per cent.

If this does not put the pessimists to rout, an analysis of the growth of the Church by States is equally encouraging and substantiates Bishop Creighton's remark that "history is a cordial for drooping spirits."

By 1850, the Episcopal Church was completely organized east of the Mississippi River and in two States west of the river—Missouri and Texas. A comparison of the ratio of population to each communicant, State by State, in 1850 and 1930 reveals two things:

(1) The remarkable growth of the Church between 1850 and 1930. Ratio of population to each communicant is an excellent yardstick. It reveals the Church's relative growth—relative to the population. In the State of Pennsylvania,

*This includes an allowance for the communicants of the Diocese of New York in 1850. None are reported from New York in the General Convention Journal of 1850 because the diocese had no acting Bishop. *The Living Church Annual* for 1936 (p. 516) reports but 79,987, which is an error for the reason given.

for example, only one out of every 196.7 people was a communicant of the Episcopal Church in 1850; but in 1930, one out of every 75.4 people was a communicant of this Church.

(2) The fact that in so many instances the rank of the Church in a particular State in 1930 is often the same as it was in 1850 is also revealing, indicating the influence of the past on the present. Where the Church had a good start in 1850 it is strong today.—WALTER H. STOWE, *Associate Editor*, *The Historical Magazine*, in an address before *The Church Historical Society*.

AT THE SERVICES commemorating the seventy-fifth anniversary of the first service of the Episcopal Church in Haiti, the Government conferred posthumously the decoration *au Grade de Commandeur* in the *Ordre National Honneur et Merite* upon James Theodore Holly, who held the first service and was Bishop of the Haitian Episcopal Church from 1874 until his death in 1911. The present Bishop of Haiti, the Rt. Rev. H. R. Carson, received a similar decoration in 1933. It expresses the genuine esteem of the Republic of Haiti for those upon whom it is conferred and is but rarely awarded posthumously.

CLIFFORD PHELPS MOREHOUSE, Editor of *The Living Church* and Vice-President of the Morehouse Publishing Company, will be the speaker in the next Episcopal Church of the Air broadcast on Sunday, August 16, at ten a.m., eastern daylight saving time, speaking from Chicago over the Columbia network. This nation-wide broadcast is the fifth and last of the present series under the auspices of the Forward Movement Commission. For the first time, these Episcopal Church broadcasts have continued through the year without a summer interval.



TADAO KANEKO

TADAO KANEKO, the Secretary of the Brotherhood of St. Andrew in Japan, who comes this month for a three-months' visit to the Church in the United States, is a graduate of St. Paul's University, Tokyo, of the class of 1931. He did not, however, become a Christian until after leaving the university. The autumn following his graduation, after he had entered upon a business career, he had some conversations about Christianity with his former teachers at the university. These talks led to his baptism. At that time the Brotherhood movement in Japan was growing and needed a young man with imagination for the secretaryship. The challenge of this task was presented to Mr. Kaneko. He responded favorably and for four years has served the Brotherhood in Japan with marked distinction. Now he comes to America to secure a larger vision of the world-wideness of the Church.

Following his arrival in Seattle on August 16 he will visit the Church in Chicago, Detroit, Nashville and Sewanee, Tennessee; Cincinnati, Concord, New Hampshire; Boston, New York, Philadelphia, Wilmington, Baltimore, Washington, Milwaukee, Los Angeles, and San Francisco.

SO MANY MORMONS have come into Wyoming in recent years that in many places they form half the population. Not long before his death Bishop Schmuck wrote that the work of some of the Christian communions in Wyoming is weakening under the Mormon impact.

A real missionary achievement among the difficulties of 1935, the Bishop said, was the rehabilitation of one mission in this area, under the Rev. Hector Thompson at Evanston. In September, Mr. Thompson takes charge of St. Michael's Mission, Ethete, succeeding the Rev. Barrett Tyler.

Cock-Crowing Time in Port au Prince

The new Dean of Holy Trinity Cathedral records some observations and experiences in the Haitian capital against which the Church's work goes on

By the Very Rev. Robert Frederick Lau, D.D.

Dean, Holy Trinity Cathedral, Port au Prince, Haiti

Dr. Lau who, early in April, assumed the deanship of the Haitian Cathedral as successor to the present Bishop of Liberia, the Rt. Rev. Leopold Kroll, was for ten years associated with the national organization of the Church, first as an assistant secretary in the former Foreign Born Americans Division of the Department of Missions, and later as vice-counselor and counselor of the Commission on Ecclesiastical Relations. The Editors hope that this delightful sketch is but the first of many such articles in which Dean Lau will share with our readers his impressions of the Church in Haiti.

THE PEACE OF a glorious spring morning in Port au Prince is rudely invaded by a battered American alarm clock. Twenty minutes to five, the middle of May, and the moon still bright. An hour later the Sisters' chapel in the Cathedral Close is uncomfortably warm as the rays of the sun beat upon it. The service begins, continues, and ends accompanied by the relentless cries of street-vendors: "Kola-kola-kolah," "Esquimau-esquimau." Eskimo Pie at half-past six in the morning, washed down by a drink of sweet Cola? Other climes, other menus.

Today is a holiday, the third (not counting Sundays) so far in May and there are more ahead in this merry month. Today the reëlected President, the Second Liberator, takes his oath of office. Shortly after noon we tune in on the local radio station to ascertain what Bishop Carson and other dignitaries are enduring at the ceremonies with the thermometer at 102° Fahrenheit. The announcer, confronted by a lull in the festivities, broadcasts a more or less appropriate record and we hear an Irish tenor insist that "Santa Claus is Coming to Town." It cannot be true for there are no chimneys in Port au Prince, and for lack of chimneys no toys in the homes of most children.

Ti Marie Thérèse, daughter of Monsieur St. Murat Romaine (our *chef de cuisine*), moves only her eyes toward the radio. On this first visit to our house she has been sitting absolutely still, stealing sidelong glances at a Mammy doll. At last, after a full half-hour, she barely touches the doll and swiftly draws back her hand. She has never held a doll and is not at all sure of this one. Our daughter's big teddy bear, Alexis, is present at a reassuring distance from the toyless tot. But curiosity overcomes fear. After



EAST END, HOLY TRINITY CATHEDRAL, PORT AU PRINCE



NEW COMMUNICANTS
Part of the confirmation class approaching
Holy Cross Mission at Taille Fer, Haiti

several tentative pokes, 'Ti Marie Thérèse makes Alexis squeak. I can not describe the gleam of delight in those dark eyes, nor the look of pride on her father's face as he risks a few moments away from the charcoal fires of our outdoor kitchen, to see a daughter of his make a teddy bear squeak. (But readers of THE SPIRIT OF MISSIONS should *not* send any toys to these Haitian children. The duties on all articles are very high and it takes a lifetime to get things through Customs. Last month I spent four and a half hours, spread over three days, clearing some candles and duplex envelopes.)

Although today is a holiday the afternoon calls for the usual choir rehearsal. Our old car makes its way downhill warily towards the cathedral, for the road is not restricted to vehicles. It would be a shame to disturb the balance of the tall woman who, hands on her hips, strides along easily with a portable sewing machine on her head. A light touch on the steering wheel makes the world safe for what looks like a can of well-advertised soup atop of a short, stout, dignified Haitienne. There is calamity ahead if we drive too close to the load

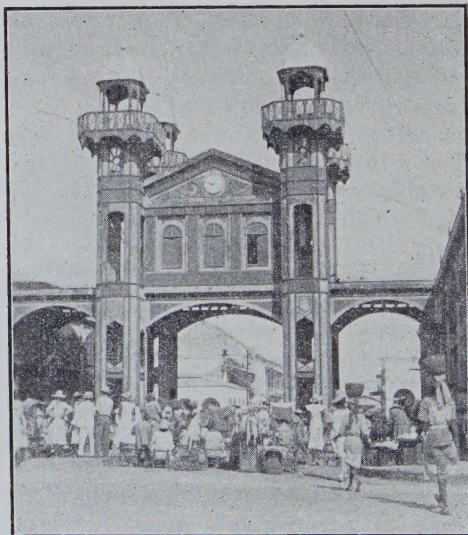
of sugar cane extending on both sides of a meek *bourrique* trotting in the middle of the road, munching sweet potato vines.

In the plain but lofty Holy Trinity Cathedral a familiar setting of the Communion is heard:

"Seigneur, aie pitié de nous."

It is our own service, sung lustily in native French by boys of blackest hue. A rehearsal at four on a spring afternoon in Port au Prince is not a comfortable affair. Chiefly to be pitied is the cathedral organist who has to pump the anemic reed organ vigorously with both feet. Dexterously the choir boys fan themselves with the leaves of their books as they sing. Some of them sing "Amen" and yawn simultaneously without detriment to either form of self-expression.

The Rev. George E. Bénédic, a thoroughly wilted master of the choristers, gladly resigns his baton as the English choir, trained by him, takes its place. Only one of these singers understands our language, therefore much time is spent in reading aloud, line upon line. In the back row, slowly repeating the words of the Creed, sits the Bishop, defender of the faith. In Haiti, it is not



THE MARKET GATE
A glimpse of the activity in the trading center
of Port au Prince

COCK-CROWING TIME IN PORT AU PRINCE



SERVICE IS OVER, ASCENSION CHURCH, THOR, HAITI

Every Sunday finds this church, in a little town near Port au Prince, crowded to the doors with faithful Haitian Churchmen

enough to sing, say, or believe the Creed; you must also give to each word its orthodox pronunciation.

The holiday is almost over. As our car turns into the driveway, slowing up for a lazy heron, a woman calls out a genial "*Bon soir, papa blanc*" and wearily resumes her uphill plodding and her plaintive, long-drawn cry, "*Huile.*" A cent's worth of kerosene for your little lamp? The peace of a spring evening is about to descend upon Port au Prince.

Only a raw recruit could harbor such a thought. At ten o'clock the drums begin, the ancient monotonous drums of Haiti. There is nothing uncanny about their dull rumbling and thumping; it is their vitality which is disconcerting, for they will thump and rumble until four in the morning. At eleven o'clock high-

pitched voices begin a tune, whose melody of five notes is driven towards the nth power. The murderous shrieks of herons annoy the flocks of vociferous cowbirds. A roving pack of dogs yelps its way through the night. At two o'clock a neighbor tries out a new record and the strains of "Forty-second Street" begin to go round and around. At long last comes the peace of Port au Prince, where it is always "cock-crowing time."

A despised alarm clock announces Sunday morning. The sharp strokes of a stick on a hallow box invite to a "Shine." The faltering voices of our English choristers begin the preparation for the seven o'clock Eucharist,—"O how amiable are thy dwellings." Some of these boys have attended the four a.m. service and all will sing at the nine. Surely a labor of love.

The Rt. Rev. Leopold Kroll, the Rev. John S. Baldwin, O.H.C., Thomas Jesse Jones, Mary Wood McKenzie, and others will contribute to the forthcoming Church in Liberia series which begins in an early issue.

Are All Great Religions Alike?

Scientific study shows that religions differ markedly and deeply: Christianity has something to give that the rest of the world lacks

By the Rev. James Thayer Addison, D.D.

Professor, Episcopal Theological School, Cambridge, Massachusetts

SEVERAL GENERATIONS ago many believed that good Christians were headed for heaven, but the heathen were headed for hell. The roads led in opposite directions and the destinations were startlingly distinct. Today, however, many picture the goal of salvation as a mountain top which can be reached by various paths. The trails may start at different points, but they all converge at the summit. The earlier view is supposed to be narrow-minded and harsh, while the modern view is admired for being broad-minded and tolerant. Which view is the truer is a matter of consequence to Christian missions, for in the one case the effort to convert the world is an urgent necessity, whereas in the other it seems superfluous. Here, then, is the vital question—Are the great religions of the world fundamentally alike?

When we proceed to reply we are fortunately not left to guess work. We do not even have to fall back on faith. We can deal with plain facts, well known today to all who care to seek them. And the plain facts are as follows:

The *lowest grades* of religion are nearly alike. The beliefs and practices found among savage peoples the world over are not only much the same but often almost identical. Belief in nature spirits and ancestral spirits, the use of fetiches, the practice of magic, and the like are strikingly similar wherever found. At this level there is little to choose between the religions of South Sea Islanders or African tribes or Central American Indians.

The *medium grades* of religion—the religions, let us say, of Ancient Babylonia, Egypt, Greece, and Mexico or the

State religion of China or Shinto in Japan—these much less closely resemble each other, since the great civilizations that produced them are plainly different, and each has its own flavor and its own special characteristics. Yet, at bottom, they are genuinely alike, for though the style and manner vary widely, they are all trying to achieve the same end—to approach the gods (chiefly the powers of nature) by prayer and sacrifice in order to obtain material goods and advantages for the welfare of the tribe or state. They differ as do Chinese and Roman and Egyptian costumes, all of which, however, have the same aim to provide comfort and adornment.

But when we come to the *higher religions*, the religions which offer to men salvation,—religions like Buddhism, Mohammedanism, and Christianity,—we find sharp differences. Not only are they not trying to do the same thing in the same way. They are not even trying to do the same thing in different ways. They are trying to do different things in different ways. In other words, they do not simply differ in degree; they differ in kind. Certain points in common, of course, they must needs have, since there is but one God who seeks men everywhere. Yet each stands out as clearly distinct as do the personalities of their founders—the Buddha, Mohammed, and the Christ. To touch but one or two of a score of points, Buddhism teaches (in contrast with Mohammedanism and Christianity) that personality in God or man is ultimately an illusion, that history has no meaning or purpose, that society cannot be redeemed, and that sal-

ARE ALL GREAT RELIGIONS ALIKE?

vation ends not in righteousness but in that "Nirvana" which is the blissful negation of all desire. Mohammedanism exaggerates the uncontrolled will of an omnipotent God who is an Oriental potentate rather than a Father; it denies the divinity of Christ; it defines salvation in legal terms; it has no conception of the Holy Spirit or of the Kingdom of God.

Scientific study, then, can prove to the hilt that the great religions differ markedly and deeply. To deny it is not to be broadminded but simply to be absent-minded. It is a plain fact, therefore, that the Church of Christ has something to give that all the rest of the world lacks. But far beyond that mere fact our faith presses forward to the further conviction that the Church has something to give which the world desperately needs and which God means all His children to have.

A GLANCE AT the major religions in the world today reveals strikingly what Christianity has to offer that the rest of the world lacks.

Confucianism—the fundamental religion of the Chinese people, is a comparatively rudimentary religion—a mixture of nature worship and ancestor worship. Its strong emphasis on social morality in the life of the family and the life of the State and its belief that the supreme divinity Heaven is on the side of moral order are its strongest points. By its own emphasis on social ethics, Christianity meets Confucianism halfway; and, in its contribution of faith in an almighty Father and a personal Saviour, Christianity offers to the Confucianist what he most plainly lacks—spiritual depth and redemptive power.

Buddhism—long the prevailing religion in India, but nearly extinct in that country for a thousand years past, is the chief religion today in Ceylon, Burma, and Siam. It claims the partial allegiance of the great majority of Chinese and is still stronger and more vital in Japan. Its richest contributions have been its belief in the fundamental importance of spiritual salvation in this world and the next, and the stress it has laid, in its moral

Some Suggestions for Further Reading

GENERAL INTRODUCTION

Jesus Christ and the World's Religions by William Paton. (London, Edinburgh House Press, revised edition, 1928, \$1.40.)

The World's Living Religions by R. E. Hume. (New York, Scribners, revised edition, 1929, \$1.75.)

History of Religions by G. F. Moore. Two volumes. (New York, Scribners, revised edition, 1920, \$3.50.)

CONFUCIANISM

Sayings of Confucius edited by L. Giles. (New York, Dutton, 1907, \$1.50.)

BUDDHISM

The Pilgrimage of Buddhism by J. B. Pratt. (New York, Macmillan, 1928, \$3.)

Gotama Buddha by K. J. Saunders. (New York, Association Press, 1920, \$1.)

HINDUISM

India and Its Faiths by J. B. Pratt. (Boston, Houghton, Mifflin, 1915, \$5.)

ISLAM

Mohammedanism by D. H. Margoliouth. (Home University Library, New York, Holt, \$1.25.)

The Koran, translated by Rodwell. (Everyman's Library, 1909, 80 cents.)

Expansion of Islam by W. W. Cash. (London, Edinburgh House Press, 1928, \$1.)

teaching, upon inner motive and intent, and upon the virtues of peaceableness, charity, and compassion. That these are likewise Christian virtues and that Christianity, too, in many of its phases has developed mysticism and the life of contemplation are facts that suggest valuable points of contact. What Christianity can give to the Buddhist are gifts that he deeply needs—belief in one supreme personal God and the conception of a Kingdom of righteousness which means the redemption of human society and wholehearted zeal for service.

Hinduism—is the religion which supplanted Buddhism in India and now claims the adherence of more than 220 million Hindus. Its essential religious feature is the belief in great personal saviour gods through faith in any one of whom salvation may be achieved. And salvation for the Hindu means primarily salvation from rebirth—from the round of transmigration that awaits the unsaved soul. Hinduism is like a social system with caste as its framework. The finest religious qualities of the Hindu at his best are an instinctive belief that "the things which are seen are temporal, but the things which are unseen are eternal" and a natural aptitude for the contemplative life and the gentler virtues which it produces. What Christianity

can contribute to the one-sided life of the Hindu people is chiefly:

1. The interpretation of *one* personal God in *moral* terms.

2. The sacramental principle which teaches us that the divine can be expressed and understood in and through material things and the life of society.

3. That God demands of His children fellowship and fraternal service.

Mohammedanism, or *Islam*—is the name of the latest of the world religions founded 1300 years ago in Arabia but now numbering 240,000,000 followers in Asia and Africa. Based upon the fundamental Jewish and Christian belief in one God who gives men the moral law and with a sacred book, the Koran, which owes much to the Old Testament, Islam has many traits in common with these earlier religions. Its pure monotheism, its missionary spirit, and its genuine fraternity among believers, all give it strength. The enrichment which Christianity can bring into the life of a converted Moslem is the knowledge of God as a loving seeking Father, of Christ as a personal Saviour morally perfect and the founder of a growing Kingdom and therewith a new standard of morality infinitely higher and nobler than the product of that seventh century Arab, Mohammed.

Canal Benefits Mission to Tiruray

THE MISSION of St. Francis of Assisi at Upi, Cotabato, in the Philippine Islands has built, with gifts from friends in the United States, a canal joining the mission's *basakan* to the Nuro River. This canal, with its dependent dikes and dams, provides irrigation facilities which will enable the mission to grow three successive crops of lowland rice annually, if weather conditions are fairly favorable. In spite of the depredations of locusts, the first harvest after the completion of the irrigation system was almost sufficient to pay for the improvement. The mission now has a real financial asset and is also able to offer gainful employment

to worthy, but needy Tirurays. The crops also will help greatly to maintain both a boys' and a girls' dormitory where a Christian home can be given to about a baker's dozen of boys and girls who attend the Nuro Elementary School and the Intermediate Division of the Upi Agricultural High School. While the number is not large, the children are promising and as the mission is able to handle larger numbers, more candidates will apply.

As more and more grades are opened in the nearby village elementary school, the mission must be ready with more teachers to give religious instruction.

Easter School is Thirty Years Old

Alumni, scattered throughout the Philippine Islands, some in positions of responsibility, organize alumni association to help the school

By the Rev. Robert F. Wilner

Rector, Easter School, Baguio, P. I.

The observance of the thirtieth anniversary of the founding of Easter School marks the passing of another important milestone in its service to Christ and His Church. Five years ago at the quarter century mark, THE SPIRIT OF MISSIONS published two notable articles on the early days of the school: one by Dr. Hilary P. Clapp, one of Easter School's first pupils, (March, 1931, p. 145); the other by the Rev. Samuel S. Drury, early headmaster of the school (April, 1931, p. 247). Now the present rector, who for twenty years has served the Church in the Philippine Islands, records some of the achievements of recent years.

1 1 1

ON PASSION SUNDAY, March 29, Easter School commemorated thirty years of service to the boys and girls of the Mountain Province of the Philippines. Founded in 1906 by the late Charles Henry Brent, first Bishop of the Philippines, the school has been carried on continuously. In founding the school it was Bishop Brent's plan that it should be a Church school for Igorot boys showing qualities of leadership, and he chose Baguio as the site of the school because it would not be too different from their home conditions, and yet it was far enough away to

prevent the boys from returning home except during the vacations. Thirty years ago the Church had hardly begun work among the Igorot people in and near Baguio; the original group of eight boys came from the mission in Bontoc, and were brought down to Baguio on their own feet under the leadership of the Rev. Irving Spencer. It took the boys eight days to make the difficult journey over the famous Mountain Trail, which has since been transformed into a motor road.

The original plan of the Bishop could not be carried out, and the next year both boys and girls were taken as pupils, under the energetic leadership of Deaconess Anne Hargreaves. The school has been kept small, with never more than one hundred pupils, and the result of this policy has been shown in their work. Former pupils are now well distributed over the Philippines, some occupying positions of responsibility. Among graduates and former pupils are one member of the National Assembly, one physician and public health officer, six nurses, one bank clerk, many teachers and office workers, and many who are still "continuing their studies," as the Igorot children usually express it. The Easter School class of 1931 made a record hard to equal, when in 1935 three members



1936 GRADUATES, EASTER SCHOOL

graduated from high school at the head of their classes. McCullough Dick Douglas from the Mountain Province High School, Teresa Gawigaoen from the Trinidad Agricultural High School, Normal Course; and Ines Masferre from the Sagada Mission High School. Douglas' father, Samuel J. Douglas, built the first building erected at Easter School, and Ines' father, Jaime Masferre, was for many years in the employ of the mission in Sagada.

Although he had not been well, Bishop Mosher was permitted by his physician to come to Baguio for the anniversary celebration. He was the celebrant at the Eucharist in the Chapel of the Holy Innocents, the school chapel, at which the departed teachers and pupils were commemorated, and more than one hundred present and former pupils made their communions. Later there was a choral Eucharist at the Church of the Resurrection, the Baguio parish church, attended by a large congregation, when the Bishop consecrated the altar, a memorial to Bishop Brent, and preached. The Class of 1936 occupied the front pew.

More than 350 people came to Easter School at noon for a picnic luncheon. A shower during the afternoon interrupted the program of sports and games, but did not interfere with an enthusiastic meeting of graduates and former pupils which resulted in the organization of the Easter School Alumni Association, with Eugene P. Pucay, former pupil, and for eleven years on the teaching staff of Easter School, as first president. Already, through the interest aroused at this meeting, one alumnus has offered to provide a scholarship for one deserving child for one year. In the evening the Easter School teachers and pupils presented for the entertainment of their guests three short plays, *The Proud Princess*, *The Sleeping Beauty*, and *The Dyspeptic Ogre*.

The Class of 1936 was the eleventh class to graduate from Easter School. Both primary and intermediate departments were "recognized" by the Philippine Government in December, and the intermediate graduates are now eligible to enter any Government or "recognized" private high school without examination.

Upi Mission Has Rare Opportunity

THE MOST interesting feature at the Mission of St. Francis of Assisi, Upi, (P. I.) during 1935 was the large number of baptisms. In that year there were 591 baptisms as compared with 540 in 1934, and 569 in 1933. Fifty were baptized in Upi and 541 in the outstations; forty-nine were adults over fifteen years of age, and 542, children. In reporting these results the Rev. Leo G. McAfee, writes:

Most of the baptisms were babes in their mother's arms, whose parents, poor country folk, in all simplicity brought them to be united with Christ through membership in His Church; the balance largely composed of older children in government school, taught by good Christian men and women who in many instances are devout communicants of our Church. The parents of these children while superstitious and unlettered, are not today (perhaps never were) what one would think of as "heathen" in the ordinary acceptance of that

word. It is true indeed, that they are "pagans," but of all "pagans" they seem to those who work in their midst most naturally Christian at heart. The ethical content of their own native religion is very considerable in quantity and high in character, and few of their tribal customs are in any way objectionable. These people are not only eager to have their children follow the new teachings and ways of the Church, but in most cases they themselves are glad to accept Christ.

The culture of the Tiruray people is sufficiently mobile, their native ideals and standards so high, and really objectionable features of their manner of living today so comparatively rare, that it seems quite certain that with a church and a native catechist in each one of some twenty-five localities, the whole Tiruray countryside might in a generation be as truly Christian as any countryside in the world. With these facts so obvious to those here in the field, truly it is heartbreaking to know that the Church seems unable to furnish means wherewith to train properly the native workers at hand who desire it.

Nebraska's Japanese Welcome the Church

Hiram Kano, recently advanced to priesthood, for a decade has ministered to his countrymen. Most of the children are American born

By the Rt. Rev. George Allen Beecher, D.D.

Missionary Bishop of Western Nebraska

BETWEEN SIX and seven hundred Japanese reside within the boundaries of the Missionary District of Western Nebraska, which includes practically two-thirds of the State. Most of them live on farms on irrigated land or in the valleys of flowing streams. They are an industrious and law-abiding people; keen to learn American ways of living and to develop the highest type of efficiency in their respective employments. A small percentage are employees of railroad companies, restaurants, and hotels. The parents of these scattered families in the west end of this missionary field were originally imported from Japan on labor contracts, at the expiration of which the vast majority made plans to remain permanently in the United States.

At least ninety per cent of the children in these families were born in the United States. For the past twenty years they have received their mental and physical training in the public schools. Their record in deportment and scholarship is universally recognized as creditable, and in many instances, much above the average.

In business matters they have the reputation for meeting their obligations promptly and have never been known, so far as I am aware, to share in the dole.

In their home life they have proved good neighbors, true and wholesome friends, retiring in disposition, kindly toward one another, strict but gentle in the training of their children, hospitable, and in all respects courteous.

The meager furnishings and equipment in their homes is not an indication of penury, but rather a strict adherence to the principle of being free of indebted-

ness and of living within their means. The parents make many sacrifices for the education of their children. For many years summer schools have been conducted for the children with competent Japanese teachers for instruction in the Japanese language, together with representatives of our Church in teaching the English Bible, the Book of Common Prayer, and hymns. The children also are taught cooking and other branches of domestic science. These children have unusual efficiency in the use of the English language in reading, writing, and composition. Some of our missionaries have conducted regular day and night schools for the parents who are eager to learn the English language and keep pace with their own offspring.

The Church began its work among these people about ten years ago soon after I became acquainted with Hiram Kano, who at that time was living with his family on a farm near Litchfield, Nebraska. I discovered that Mr. Kano was a graduate of the Imperial University of Tokyo; that his father, the late Viscount Hishyoshi Kano, was a member of the Imperial Cabinet and a personal friend of the late William Jennings Bryan. It was through Mr. Bryan's interest in Mr. Kano that he first came to the United States. He took a post graduate course in agriculture in the State University of Nebraska. Mrs. Kano is a graduate of Parks College, Parkville, Missouri. They were originally converts to Christianity through the mission of the Presbyterian Church in Japan. In 1924, I confirmed both Mr. and Mrs. Kano in their farm home.

As our acquaintance developed into

THE SPIRIT OF MISSIONS

closer friendship and mutual understanding, I found that Mr. Kano was keenly interested in the welfare of his countrymen. As a result he is now a priest of the Church devoting his entire time to supervising work among the Japanese. His practical experience in soil culture, animal husbandry, and scholastic training has fitted him preëminently for very useful service in this Christian enterprise. He is a correspondent and co-worker with the Secretary of Agriculture in the Imperial Government of Japan, is personally acquainted with the Japanese Consuls in the United States, several of whom have visited us in Western Nebraska, and is regarded by them all as a true shepherd and helpful in the solution of their many problems. He is, and has been for many years, President of the Japanese-Americanization Society, an organization which he has fostered as an agency for spiritual growth.

Since Mr. Kano's ordination to the priesthood on February 2, 1936, a goodly number of parents voluntarily have requested the necessary instruction for baptism and confirmation. Between three and four hundred of the children, including some of the parents, have been baptized and nearly 150 confirmed. At the last report from Mr. Kano he had officiated at forty burials, eighteen marriages and approximately 250 baptisms.

During the decade or more that I have been visiting these people I have been impressed with their gradual but permanent anchorage of interest in the Church and its teachings.

Anything like criminality or moral delinquency is practically unknown. It is very difficult to estimate the influence which our Church is now exerting among these fine people. The vast majority of them regard the Episcopal Church as their spiritual home, and the members of our American congregations where Japanese services are held have cordially cooperated in this work.

In the recent annual Convocation of Western Nebraska, three girls, graduates of the public high schools, accompanied Deaconess Clara E. LeHew to the annual meeting of the Woman's Auxiliary and took an active part in the discussion. They are all members of families living on farms in this mission field, and each of them carried the inspiration of convocation back to their associates, and are now planning for a definite organization among the young people of the Japanese missions.

One of the most difficult problems which faces us is the proper placement of these young graduates from our high schools and university. Some of the girls are planning to enter nurses' training schools, some are developing marked literary attainments, while others are looking forward to teaching and other professions. Among the boys are expert soil culturists who are preparing to be expert farmers, some are planning to study medicine, and some will doubtless enter law. Personally, I am hoping that there will be among these young Japanese boys candidates for the ministry in the years to come.

In some communities our Japanese boys and girls are given a hearty welcome among the social groups, and some of them are splendid musicians.

Recently quite a number of these American-born children have been sent to Japan in order that they may become acquainted with their immediate relatives and learn all they can about the people there and their ways of living. Almost without exception these children have written letters to their relatives and friends expressing their earnest desire to return to America as their permanent abiding place. We can only hope and earnestly pray that these splendid young American-born citizens who are direct products of our Christian missionary training, may find a happy and permanent anchorage for the future.

Next Month—The United Thank Offering Number—Order your copies now.

Unprecedented Opportunity in India

Caste and outcaste peoples, alike, are turning from Hinduism. Koyas, original people of Hyderabad show their first interest in Christ

By the Rev. George Van B. Shriver

Missionary in the Diocese of Dornakal, India

AFTER TWO and one-half years of language work and adjustment to a new country and a new work, things begin to happen. Two months ago I went out to make my first examination of a new village that wanted to become Christian. I went to Karepalli to spend the night in the travelers bungalow preparatory for an early start in the bullock cart that was to carry me to Visnathapalli. The travelers bungalow has four walls and a roof full of holes. That's all. Except that on that particular night it had in it two Mohammedan travelers. A travelers bungalow is for travelers, so we all slept together; they on taped Indian beds and I on an army cot. They were quiet and departed with the dawn. My breakfast was eaten off my dining table, which was my tin suitcase, and then with two teachers I set off for Visnathapalli in the bullock bandy. Suffice it to say that March in India is hot.

Visnathapalli is a village that wanted to become Christian. Last January Nama Jeremiah, who for thirteen years had been a teacher in the Singareni Mission found himself without work. He was a capable man but he had grown lazy and forgotten that first summons that had sent him into the villages of India to call people to Christ. Under financial stress the mission could not afford to pay any except real workers. Thus it was that Jeremiah was faced with a serious problem: he was out of work. The missionary-in-charge, however, had said that if any teacher who found himself out of work could bring a village of fifty people to Christ he could have work again, funds permitting. That was enough. Jeremiah coming out of his lethargy knew that

something had to be done and that he had it in him. Two weeks later I was given the names of fifty-eight people from a hitherto unknown village called Visnathapalli who wanted to follow Christ. For two months Jeremiah taught them and then I went to examine what these people had learned about Christ.

Arrived at the village, I found a little shelter built for me under a mango tree. But something was the matter. After talking a bit I found that some of the leading people of the village had lost their nerve and fearing persecution from the Hindus had risen early and run away from the village before we arrived. The rest of the people were wavering and undecided. The teachers began to talk and discuss the situation and I sat down and played with the children. I soon found them avid to learn to read and write. So we sat on the ground and drew the Telugu alphabet in the sand, saying a, aa, i, ee, u, uu, and having a glorious time. Slowly one by one the elders came and watched us and then began to talk. We became friends; by evening they all decided that Christianity was the only thing for them. Telling them that they must learn more of what it really meant, I left them, and went back to Karepalli.

These people were from the outcaste group of Indian people but Jeremiah had told me that there was also a group of caste people, who wanted to become Christians. They lived in a village called Pinjarlamadagu three miles beyond Visnathapalli. The next morning we were going to take the ox cart to Pinjarlamadagu. It did not come, so we set out on foot. In Pinjarlamadagu we had a meeting of all the people who wanted to

follow Christ. After talking a bit, we asked them if they wanted to learn what following Christ really meant. They agreed.

"Then we will leave a teacher here but first answer some definite questions," I said. "Will you give up all drinking?"

"Yes."

"Will you give up lying?"

"Yes."

"And stealing?"

"Yes."

"Will you give up caste distinctions?"

Here there was a pause and the change of expression of the people was clear to see. Here was something they could not give up. The Christian Church in India is full of outcaste stock and I was asking these people to forget their caste and join the Church—and that when most of the Christians had come from the lower strata of society. They were to go to church with them, accept the same teachers, and go to Communion with them. That is a challenge in India. Ordinarily even Hindu temples are closed to the outcastes and caste people will not even worship an idol with them. I saw that these people were going to turn down Christ whom they at first thought to follow. So I took the names which I had written in a book, and before them all tore out the pages with these names and handed them back saying, "I see you are not ready. We will, however, come to see you often." We left with a real feeling of friendship. It was a hot walk back. That afternoon I took a train to Singareni.

Two days later Jeremiah came to me with a note from the caste people. They said, "Why did *Doragaru* (the gentleman) give us back our names? If he will send us a teacher perhaps we will learn." So I told Jeremiah to go to them every day and to teach them.

A MONTH LATER the Church Council of Singareni met. It was a busy day. We had a lot of business to cover and I and my family were going to the hills the next day to cool off. Furthermore the

Rt. Rev. A. B. Elliott, Assistant Bishop of the diocese, was coming in the afternoon to confirm thirty people. We met at eight-thirty a.m. There was the Headmaster of the Singareni School, S. P. Rayappan, the Indian pastor, whose work stretches forty-five miles away to the great Godavari River, Mr. Isaiah the lay worker whose work lies to the south of Mr. Rayappan, and Mr. David whose work lies to the east of the town of Singareni.

The day before a teacher had come from the North bringing with him three Koyas who said that ten of their people wanted to become Christians. They represented the original people of the Hyderabad country. They speak a language of their own and dwell in the most jungly parts of the State. They are famous for their jungle lore and their lack of fear of wild animals. It is said that if they are approached by a tiger as they walk through forests, they merely shout, "*Po, po*" (go, go) and the tiger meekly goes away. Up till the present no Koyas have become Christians. Here was news, and also a problem. It meant another teacher, and that meant money. We decided to place one there, and we also decided on a teacher for the people of Pinjarlamadagu. It was with such things as these that we dealt. We decided to close the boarding end of the school in Singareni, and make it a day school to cut down expenses. We considered a system of inspection of the village teachers' work with children in the villages. We considered whom we should send to train to become teachers in the future. We reported to each other what was going on in our respective areas. It was a busy and fascinating meeting. We were through at noon and Mr. Rayappan left on the noon train to go and baptize the people of Visnathapalli.

The confirmation service in Singareni was held in the afternoon. A mother and her son, a man and his wife, boys and girls, and grown-ups, thirty in all, were confirmed.

It was busy time, praying with a man

UNPRECEDENTED OPPORTUNITY IN INDIA

in trouble, talking to the Headmaster, connecting up a man out of work with work that I had heard of, saying good-bye to the teachers and others, and seeing to the huge pile of luggage necessary for a trip in India. We were off at twelve-thirty next day steaming through the jungle on the tail end of a freight train loaded down with coal. Our last contact with our own work was to be at Karepalli. When we pulled in, there was Mr. Rayappan and two teachers. Yes, they had baptized forty-three people at Visnathapalli, fifteen more were willing but not quite prepared, he said. And then came the thunderbolt. Five hundred Koyas want to become Christian! The guard blew his whistle and the train started.

"What did you say," I asked leaning from the train, "fifty Koyas?"

"No, five hundred."

The train was gaining headway.

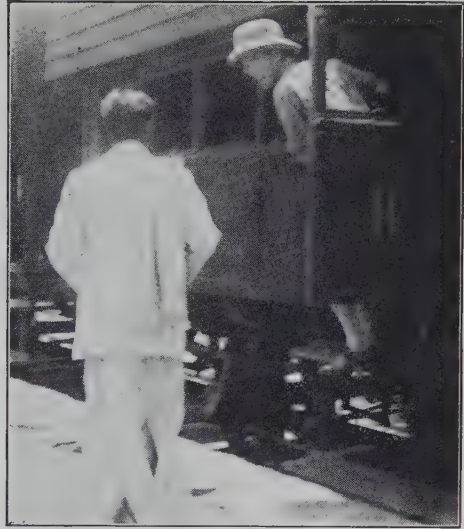
"Please talk to them and let me know more about it."

Five hundred Koyas and up till day before yesterday no Koya had asked us about Christ in this area. And here within two days of each other, in two localities separated by twenty-five miles of jungle, the Koya people were beginning to seek after Christ.

OPPORTUNITY! That is the only way to express the situation in India from a Christian point of view. And yet it is opportunity fraught with difficulty!

One of the chief causes of this is that recently Dr. Ambedkar, the leader of the so-called outcaste people of India, advised his people to leave Hinduism. He said that if they are ever to gain freedom, equality, and salvation they must leave this religion which has degraded them into a position often lower than animals. He did not, however, tell them to what religion they should turn. He left that up to the people themselves.

Immediately, there was a great furor. The outcastes of India number sixty million people and the leaders of Hinduism were not anxious to see these people



FIVE HUNDRED KOYAS!

Mr. Shriver hears startling news as the train taking him to the Hills pulls out

leave the fold. They began to give various reasons for not leaving Hinduism. They said, for example, that the outcastes would only cut themselves off from the majority in India, namely the Hindus, who number nearly 240 millions. They pointed out that Hindu reformers, such as Gandhi, were earnestly trying to take away the stigma of untouchability which has for so many centuries been placed upon the outcastes by Hinduism.

But Dr. Ambedkar remained obdurate in the face of all arguments and said he was not convinced by them. In the meantime, outcaste associations all over India have begun to gather together and to try to decide just what they would do. There has been much talk of both Mohammedanism and Christianity. The outcastes feel that one of the chief stumbling blocks to entering Christianity is its many divisions. There are 163 different missions working in India, and between twenty and thirty major Churches. This seems too many divisions for a group of people who wish to get away from that very thing.

Strangely enough, almost at the same time that Dr. Ambedkar was giving his famous call to the depressed classes of

THE SPIRIT OF MISSIONS

India to leave Hinduism, the Churches here were turning down (for an undefined number of years) the proposed scheme of union of some of the major Churches of South India. This scheme has been gradually worked out over a period of seventeen years. (See *THE SPIRIT OF MISSIONS*, January, 1931, p. 17.)

As the determination of the outcastes to leave Hinduism has become more and more apparent, the sin of division among the Churches of Christ has become more clear. Some of the Indian leaders of the various Churches here, especially those who had fostered the idea of union, were much hurt by what they saw was probably the biggest stumbling block to a great victory by the Church of Christ. Here was a real opportunity to help sixty million people—an opportunity to raise them out of their degraded state—but because of differences, most of them many years older than any living Christian, the Church stands almost powerless to help.

Realizing this, these Indian Christian leaders in May of this year, sent a letter to religious journals in England and the United States setting forth the situation. Their letter* begins:

We have greatly appreciated the space that Church papers in the West have given to the Union Movement in South India. It is one proof of the interest that Churchmen of all schools of thought are taking in the important negotiations. . . . We in India are face to face with the tremendous problem of bringing our land to the feet of our blessed Lord. After centuries of missionary effort, we constitute less than two per cent of the population.

The letter goes on to state how neither Hindus nor Mohammedans can enter into the historic reasons for the divisions of Christendom, and how they (the Christians) themselves feel divided by geo-

graphical accident rather than choice since certain missionary societies happen to work in certain areas. They add that Indian Christian family relationships cross all Church boundaries as also do their social and national sympathies—the Church alone remains divided.

In effect the letter asks whether the West wants India to remain divided because it is divided, or whether it will stand behind us in an experiment in union.

The whole question is made more clear out here because of the recent and "wide-spread movement among the depressed classes for social and spiritual emancipation. . . . Within the next five years it will be more or less decided whether this great movement will swing towards Christ or away from Him."

In the meantime many local missions are finding large numbers of people asking about Christ and the Christian religion who formerly did not ask and were not interested.

The case of the Singareni Mission in which I am placed is like that. We have many more people asking about Christ than we can teach as my experiences related above indicate. It has happened in such a way and so simultaneously that one feels that behind it must lie the Spirit of God. We here in India feel that the present is an unparalleled time. Never before in the history of Christian missions has Hinduism been so shaken. Probably never before have Christians been offered the opportunity to help sixty million people.

The question hits us straight as a dart—Are we great enough for it? Will we, for the sake of others and for Christ, lay down our own disputes and offer the self-sacrifice necessary for so unique a situation? May God grant that during the next few years we will accept the challenge and meet the test.

*See *The Living Church*, July 18, 1936, for complete text.

The Church's work in India, authorized by the General Convention of 1931, is not included in the General Church Program but is maintained by special gifts. Recently, the first missionaries, the Rev. and Mrs. George Van B. Shriver, who have been cooperating with the Bishop of Dornakal since October, 1933, were joined by a volunteer agricultural worker, Brinkley Snowden.



TRUE LIGHT CHAPEL, NANCHANG LEPROSARIUM

Leprosy is Urgent Problem in China

Chinese priest plays leading rôle in initial effort
to care for lepers in and about Nanchang.

Demonstration spurs Government to action

By the Rev. Kimber H. K. Den

St. Matthew's Church, Nanchang, China

The Rev. Kimber H. K. Den, who with the Rev. Lloyd R. Craighill, is in charge of St. Matthew's Church, Nanchang, is one of the leading citizens of his community, ever alert to movements for the welfare of the people. He takes an active interest in the Nanchang Leprosarium of which he is president and is vitally interested in General Chang Kai-shek's New Life Movement (see THE SPIRIT OF MISSIONS, June, 1935, p. 256). He is also an occasional contributor to The Chinese Recorder, a recent article being Organized Church and the Community in the February, 1936, issue. The Editors hope that in the near future he will tell our family of readers about his parish, which recently celebrated its tenth anniversary.

THE PRESENCE of a million lepers in China constitutes one of the very pressing problems facing Chinese leaders today. Both the Provinces of Kiangsi and Kwangtung have large leper groups—no exact count has ever been made—yet for years no relief work of any kind was done by either the Government or the Church for the eradication of

this dread disease. Then, six years ago, the visits of Mr. T. C. Wu and Dr. Hasinger aroused some of the people of Nanchang, both Christians and non-Christians, to an awareness of our responsibility to this neglected group of the "least brothers." We determined to accept this long challenge of doing something for them even in a very small way.

China was distressed by political unrest and business depression. It was a long, hard struggle before we succeeded in raising the funds sufficient to start a leper asylum with accommodations for forty lepers. Since this leprosarium was started, lepers have been coming to us every day from different parts of the Province. Our limited means of support, of course, forbade our receiving all who came and many applicants had to be turned away.

But our work was not going unnoticed. Early in 1934, one of my personal friends, a very devoted Buddhist, offered us five hundred dollars a year to provide care for ten more lepers, provided that the local committee would find the means to care for another ten. Such a challenge

was, of course, unhesitatingly accepted by the committee, and we now have sixty lepers in our asylum. The support of these sixty lepers, about \$6,200 a year, is provided one-third by the Chinese Mission to Lepers in Shanghai, one-third by the Provincial Public Health Bureau, and one-third locally by the members of our Leprosarium Board.

This fifty per cent increase in the number of our patients has, by no means, solved our problem, as many more still appeal to us for aid. Aware of the seriousness of the leprosy situation, the Provincial Government at a recent cabinet meeting unanimously passed a resolution, giving us a grant of eleven thousand dollars to build nine more wards for the care of 180 more lepers. In addition the Provincial Government appropriated ten thousand dollars a year for the maintenance of the enlarged work. Such a challenge from the Government for more service to our leper brothers we have no way to decline, though it means much heavier responsibilities to us. After all, what we have been doing in our small way is a pioneer demonstration; we never expected our work to be very large. Now that the Government is willing to give large support for our increased work, in spite of its own financial difficulties, indicates its awakened interest in this leprosy problem which has been long neglected. Such an awakened interest on the part of

the Government will show to us, too, that the little piece of humble service we have been doing, has not been in vain.

Though nine-tenths of the financial support of this leprosarium comes from non-Christian sources, we have been able to maintain it as a purely Christian institution. Regular Sunday services are held every Sunday in turn, by the ministers of different churches in the city, in addition to other weekly religious meetings and devotional services taken by the lepers themselves. Last Easter there were twenty-two lepers presented to me for baptism. The local ministers of the China Inland Mission were responsible largely for the preparation of this group of lepers for baptism, as their church is about half-way nearer to the leprosarium than St. Matthew's and therefore find it more convenient to do so. But when the lepers are prepared they present them to me for baptism on the ground that the Anglican form of baptism by "sprinkling" is, to their mind, more acceptable for the lepers. Here in this little piece of service, we see a true manifestation of the Christian spirit of unity, forgetting all our differences. Twenty-eight lepers are ready for confirmation and will be presented to Bishop Huntington at his next visit in the autumn. When this group has been confirmed, they will form the first nucleus of a Sheng Kung Hui congregation in our leper colony.

Freight and Mail to Fort Yukon Lost

DR. GRAFTON BURKE at Fort Yukon, Alaska, reports that within a month two steamers on the upper Yukon River sank with mail and freight. Dr. Burke knows that the mission lost a considerable amount but can not yet tell what freight and mail were on board.

These shipments would have been almost the earliest after the ice went out. It not infrequently happens that food and other winter supplies get so low it becomes necessary to order small lots to come in by the first boats, to tide over until the main shipments arrive later in the summer. The loss of even one ship-

ment would be thought serious, and two within a month, tragic.

Steamboat mail and freight for the upper Yukon normally goes from the mission commissary in Seattle by steamer to Skagway; from there over the White Pass Railroad a day's trip to Whitehorse; from Whitehorse to Dawson, Canadian territory, on a Canadian boat, and from Dawson to Fort Yukon on an American boat. Mail sent to Seattle may have to wait a few days for a steamer, other delays are possible *en route*, so it is impossible to estimate when these lost shipments may have started.

The Spirit of Missions

PICTORIAL SECTION



ST. JOHN'S UNIVERSITY THEOLOGICAL CLASS WITH THEIR TEACHERS
Seated (left to right): The Rt. Rev. John W. Nichols, Suffragan Bishop of Shanghai;
the Rt. Rev. Frederick R. Graves, Bishop of Shanghai; and the Rev. F. L. Hawks Pott,
President of the University. In the second row are Mr. M. P. Walker, Treasurer of the
China Mission, and the Rev. M. H. Throop, Professor in the University



STUDENTS, ST. ANDREW'S INDUSTRIAL SCHOOL, GUADALAJARA, MEXICO
The Rt. Rev. Efrain Salinas y Velasco has been intimately associated with St. Andrew's throughout his entire ministry and it is due largely to his ability that the school has continued to train Mexican youth for Christian leadership



MEMBERS OF THE FORWARD MOVEMENT COMMISSION AT WORK
Mr. Z. O. Patten loaned his cabin on Lookout Mountain, Tennessee, to the Commission for its recent meeting. The Chairman, the Rt. Rev. Henry W. Hobson is at the extreme right. Something of the meeting is told on page 372



THE NEW ST. MARGARET'S SCHOOL OPENS IN PELOTAS, BRAZIL

The Church's only school for girls in Bishop Thomas' missionary district moved from its rented quarters into this handsome new building, a gift of the United Thank Offering, this summer. There are nearly 100 girls enrolled



GRACE CHURCH, GAINESVILLE, GEORGIA, DEMOLISHED BY TORNADO

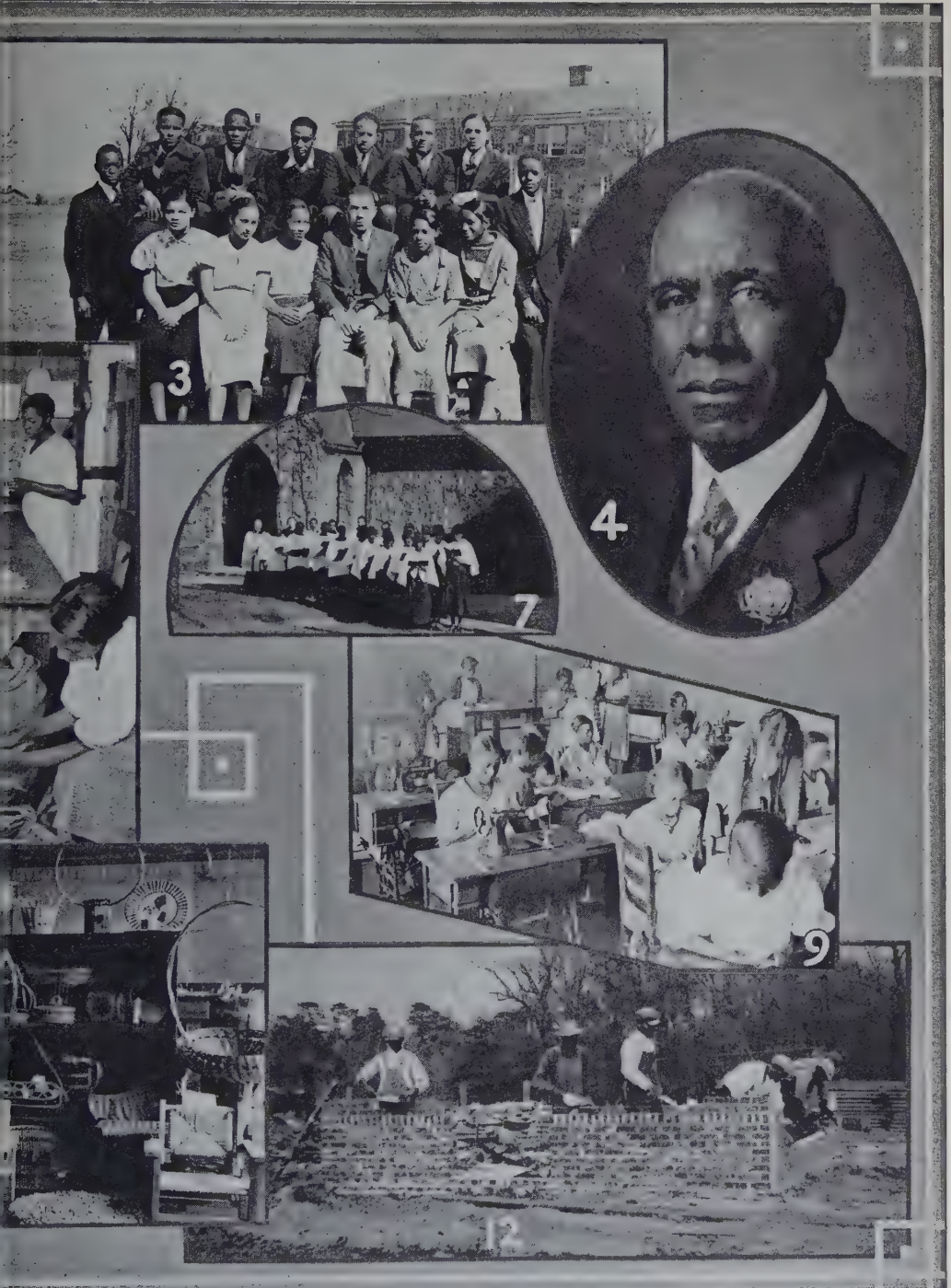
During the storms which recently visited the Southern States, this century-old church was leveled to the ground and the rectory next door was badly damaged. The congregation numbers forty-six communicants

The American Church Institute



1. The Rev. Robert W. Patton, D.D., Director of the Institute, under whose leadership it has attained its present commanding position in the field of Negro education. 2. Academic building, Okolona Industrial School, Okolona, Mississippi, given by the citizens of the community a few years ago after the old building had been destroyed by fire. 3. Presidents of student organizations, captains of athletic teams, and newspaper editors at St. Augustine's College, Raleigh, North Carolina. 4. Charles H. Boyer, Dean of St. Augustine's College, who has just completed

or Negroes After Thirty Years



forty years' service at St. Augustine's. 5. Maypole at Fort Valley Industrial School, Fort Valley, Georgia. 6. Fort Valley girls learn to make rugs and mats from corn husks. 7. Choir of St. Augustine's College chapel. 8. Science class, Fort Valley School. 9. Sewing class at Fort Valley. Students are taught to design as well as to sew their own clothes. 10. St. Paul's School, Lawrenceville, Virginia, teaches building trades. 11. Handicraft exhibit at Fort Valley School. 12. First-year class in bricklaying at Voorhees Industrial School, Denmark, South Carolina



THE REV. HIRAM KANO

Son of the late Viscount Hishyoshi Kano, who ministers to Japanese farmers of Western Nebraska (see page 349)



AFTER ONE HUNDRED YEARS

Congregation leaving St. Mark's Church, Cape Palmas, Liberia, after services commemorating a century of Church's work



ST. ALBAN'S MISSION AT YERINGTON, NEVADA

This congregation recently witnessed the baptism of sixteen of its members. The opportunity facing the Church in these small western towns is graphically portrayed by Deaconess Margaret Booz on page 370



MR. AND MRS. RAYAPPAN

Typical of the Indian Christian leaders with whom the Rev. G. VanB. Shriver works in Dornakal (see page 351)



IN PORT AU PRINCE

A typical street scene in the Haitian capital. Dr. Lau writes of his first impressions on page 341



STUDENT BODY, IOLANI SCHOOL, HONOLULU, T. H.

This diocesan boarding and day school for boys made conspicuous progress during the past year. With its sister institution, St. Andrew's Priory, it commands increasing confidence throughout the Islands. Its enrollment is well over 300 students

SANCTUARY

The churches . . . walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

The fear of the Lord
is glory and exultation and gladness,
and a crown of rejoicing . . .
To fear the Lord
is the beginning of wisdom . . .
To fear the Lord
is the fullness of wisdom . . .
The fear of the Lord
is the crown of wisdom . . .
To fear the Lord
is the root of wisdom.

—*Ecclesiasticus.*

O GOD, WHO on the mount didst reveal to chosen witnesses thine only begotten Son wonderfully transfigured, in raiment white and glistering; Mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in his beauty who with thee, O Father, and thee, O Holy Ghost, liveth and reigneth, one God, world without end. Amen.

O Lord, who never failest to help and govern those whom thou dost bring up in thy steadfast fear and love; keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name; through Jesus Christ our Lord.

Almighty and everliving God, who hast vouchsafed to regenerate thy servants by Water and the Holy Ghost, and hast given unto us forgiveness of all our sins; strengthen us, we beseech thee, O Lord, with the Holy Ghost, the Comforter, and daily increase in us thy manifold gifts of grace:

the spirit of wisdom and understanding,
the spirit of counsel and ghostly strength,
the spirit of knowledge and true godliness;

and fill us, O Lord, with the spirit of thy holy fear, now and for ever.
Amen.

The fear of the Lord is a fountain of life.

The Church, the Parish, and the Jew *

Present Christian attitude toward Jew is futile: obvious solution of problem is for conversion of the Jew through parish channels

By the Rt. Rev. George Craig Stewart, D.D.
Bishop of Chicago

IT IS AMAZING that in our consideration of the ever present problem of the Jew we of the Christian faith are so remiss in pressing the one obvious solution, which is the conversion of the Jew to Christianity, not by coercion certainly, not by persecution, but by treating him exactly as we would treat any other non-Christian, as a person to whom the Good News of the coming of the Messiah should be preached.

In the main our present attitude is futile. We are satisfied with an attitude of tolerance, as if somehow it would be a breach of charity to try to win the Jew to Christ. Jewish rabbis are invited to Christian churches where they give addresses on citizenship, social service, or some neutral subject. Christian ministers visit Jewish synagogues and do the same thing. Meanwhile the Christian Church goes on raising money for missionary work and sends it abroad to convert Hindus and Buddhists and Moslems, while the Jew at our door is regarded as taboo.

This most certainly is not the attitude which would be commended by St. Paul, or by the Twelve. They were Jews who had found in Christ not the destroyer but the fulfiller of Judaism, and they preached Christ in the very synagogues, and great numbers, even of the priests, were added to the Church.

The absurdity of our position is fur-

ther shown in our attitude toward our fellow citizens who are Jewish, and who are likely to move *en masse* into a community where Christian churches exist.

Instead of seeking to win them to the Church, the Church throws up her hands and moves out.

In many instances the Christian Church properties are sold to the Jews for synagogues. There is no determined attempt to win the Jew to the Church.

The Jew, on the other hand, at least large numbers of them, are really seeking a closer rapprochement with the Christian world and the community. They join the Christian Science Church

where they do not have to be baptized and where they do not have to profess faith in Jesus Christ as the Son of God; or they go into ethical culture societies; or they drift into groups of radicals who have left the Church.

One of the grave difficulties in the situation is that Christian laity, as well as the clergy, are not hospitable to Jews and do not want them in their churches. We need a conversion of our own people who need to learn that the Jews are not unclean, even as the Jewish Peter on the housetop had to learn that the Gentiles are not unclean. Doubtless the solution to this problem is not in inaugurating special missions to the Jews as if they were an alien people, but rather stimulating the average parish priest and pastor and people to a fresh realization of their responsibility to those who are in a peculiar sense Christ's brethren after the flesh.



BISHOP STEWART

*From an address to ministers of Chicago, meeting to consider the responsibility for a parochial approach to the Jews.

Never Was Confidence Better Repaid

First Chinese Archdeacon who served Church for a half-century recounts how he was led from a "Medicine Pot" to one of China's best loved clergy

By the Ven. Hu Chi-siun

Late Archdeacon of Hankow

I WAS A COUNTRY boy, living in a village not far from Wuchang. But for the grace of God, I should today have been only a toiling farmer in a rural district, and should not have become a Christian, still less a priest of the Church.

When I was five or six years old, my father moved into the city of Wuchang. One day he happened to pass the London Mission Church when they were preaching. He casually ventured in and heard the Gospel. This was a very important incident in his life, for eventually he was converted and baptized. In 1874, when I was nine years of age, my father led me to the London Mission Church at Hankow, where I was baptized by the Rev. Griffith John.

For my elementary education, I shifted about among several schools. My parents being ardent admirers of Boone, I was eventually sent to that school where I studied for half a year. Brief though my stay there was, I became a member of the Sheng Kung Hui during that time, and from Boone was transferred to St. John's College in Shanghai, where, upon my graduation from the

middle school, I entered the divinity school.

In the fall of 1888, the Rev. (now Rt.

Rev.) F. R. Graves and the Rev. S. C. Partridge (later Bishop of Kyoto) brought our class up to Wuchang and there started the Boone Divinity School, so that thenceforward any Boone students aspiring to the Holy Ministry need no more go to Shanghai for their training. This part of my work was under the second Bishop Boone. He lived part time in Shanghai, part in Wuchang. I can still recall our original class of four at the divinity school. But of the four only two completed the course and gradu-

ated. These two, who have served our diocese ever since, are the Rev. S. C. Huang and myself.

In the spring of 1891, the year of our graduation, I was appointed to Ichang to do catechetical work. That summer I fell seriously ill. For a whole month I had such high fever and became so weak that I almost succumbed. But by the goodness of God I enjoyed the expert medical attention of the Customs Doctor and the extraordinarily kind and patient care of the Rev. Herbert Sowerby,

HU CHI-SIUN was the first Chinese ordained to the diaconate by the present Bishop of Shanghai, the Rt. Rev. Frederick R. Graves, the event taking place on All Saints' Day, 1893, less than five months after the Bishop's consecration. Mr. Hu who was born in 1865 and educated in mission schools, was advanced to the priesthood in 1901. In 1914 he became the first Chinese archdeacon and long was considered Bishop Root's right-hand man and one of the best loved of the Chinese clergy. He was eight times a delegate to the General Synod of the Chinese Church. When in December 1935, he suffered a stroke, Bishop Gilman said that Mr. Hu's removal from active work marked the end of an epoch of the Central China Mission. Archdeacon Hu died on April 19 in Hankow. By a fortunate chance, rare among early Chinese Churchmen, we have his own brief account of his life which is published here.

priest-in-charge at Ichang. A new residence, put up for the use of the foreign staff members there, had just been completed. By the kindness of Mr. Sowerby, I was given the use of that house for my convalescence. It was next to the church of the Roman mission.

Everything had been going on smoothly when suddenly, on July 29, as though a thunderbolt had fallen from the sky, we found ourselves in the midst of, and the object of, an awful uprising of Szechuen brigands who started wholesale incendiarism of all foreign properties. They began with the Roman Catholic Church next our compound! This outrage was based upon the fabricated accusation that the Roman Catholics had been kidnapping many little children.

I was still very weak, laid up in bed on the second floor of the new house. Hearing the tumultuous cries of "Kill! Kill!" and seeing thick smoke pouring into my room from windows and doors, I knew something very serious was happening. Desperately I got out of bed and started for the verandah, where I was horrified to discover that our house was already in flames. Looking a little further, I was awe-stricken to see Mr. Sowerby being assailed by a mob. He was defending himself as best he could while trying to effect an escape. Seizing an opportunity, he dashed for the fence, scaled it and made away for his life. I sensed that it was too dangerous to tarry longer, so fled after him. I found him at the British Consulate. He urged me to leave immediately and go on board a steamer sailing for Hankow. He shared with me the hundred cash which he had acquired at the consulate, for my sampan fare. Now the consulate was located near the Bund in a small and somewhat out-of-the-way alley. Just as I had hired a boat, two foreign strangers also appeared on the scene. So we were three co-refugees bound for the steamer *Tekshin* which was anchored mid-stream in front of the Customs House.

But just as we were embarking the mob happened to come around the corner to sack the Customs House. We were at

once spotted by them, especially the two foreigners. Instantly they headed towards us with a ferocious cry, ordering our boatman to stop and turn back, otherwise they would burn his craft and all concerned. For the sake of his own as well as our safety, our man desperately tried to get clear out of reach of the mob. But right then he broke his oars! The boat went out of control and started to drift in the swift and dangerous current. Fortunately the two foreign friends did not lose their wits; they picked up a board each and rowed with all their might against the stream. The mob, not willing to give us up, showered upon us stones and gravel like a terrific hailstorm.

Fortunately the Captain of the *Tekshin* which was anchored upstream, saw our desperate state and came to our rescue by despatching a lifeboat with five men. But for the Captain's timely relief, our boat would quite certainly have been sunk, even if we could have escaped capture by the mob.

The steamer took me safely to Hankow; but that I who had not yet recovered from a serious illness should have survived the shock and exposure, is nothing short of a miracle. Can I help but feel profoundly thankful to our Almighty Father?

After the uprising had entirely subsided, I returned to my duties in Ichang. In 1892, by order of Bishop Graves I was transferred to St. Thomas' Church at Fukai, Wuchang, where my evangelistic work proceeded very smoothly. In 1893, on All Saints' Day, the Rev. S. C. Huang and I were ordained to the diaconate in the Church of the Holy Nativity, Boone compound.* This was Bishop Graves' first ordination since his consecration as Bishop. The following year I was appointed to Boone School as dean of students, which office I held for eight years.

The year 1900 brought the Boxer up-

*After the ordination Bishop Graves wrote, "We all feel a great deal of confidence in the two new deacons and are very hopeful about their future. They are very earnest and spiritually minded young men and both bright intellectually and very capable of conducting business. We trust that there is a useful future in store for them." Never was confidence better repaid.—Editor.

rising. Before the trouble had actually begun to spread to the Yangtze Valley Bishop Graves had a presentiment that it was imminent, for in spite of comforting assurances on the part of the Government, the atmosphere was very tense, and only the slightest spark would be sufficient to bring on an explosion. So very wisely he ordered the evacuation of all the staff, Chinese and foreigners alike, to Shanghai, in order to forestall disaster and persecution. He had all properties sealed and entrusted to the care of the local authorities.

This act of Bishop Graves in closing work and removing workers seems to have challenged Viceroy Chang Chi-tung to take all possible precautions against anti-foreign demonstrations within his territory. At all events the Yangtze Valley was saved from the calamity which swept the North. We lost not one thing of our possessions left behind, though there were many threats. During our stay in Shanghai, each refugee was given some work to do; I had the honor of tutoring in the Chinese language Miss Eliza McCook (later Mrs. Roots), who had recently arrived in China.

In 1901, on St. Mark's Day, I was advanced to the priesthood in St. Paul's Church, Hankow, by Bishop Graves. In 1903, I was transferred to St. Saviour's Church, Wuchang, and there I organized what we called the Salvation Army, with the help of Boone students and others. On Sunday afternoons we marched the streets of Wuchang in military formation and attire, led by a band, and preached to the people at crossroads and on thoroughfares. Such evangelism was a novelty in Wuchang, so we always attracted good audiences.

In 1906, I was sent to Japan to do missionary work among Chinese students there, and at the same time was enrolled at the Kobun Normal College in Tokyo for a year and a half, graduating with a diploma. Upon my return in 1908, I was appointed to St. Mark's, Wuchang, until 1911 when I was transferred to teach in All Saints' Catechetical School, Hankow.

On October 10, 1911, the Republican Revolution broke out in Wuchang. Wuhan was soon turned into a battlefield, Hankow was hemmed in on all sides by the Northern Expeditionary Armies, and the situation became very critical. All Wuhan staff members and their families came to the Catechetical School for refuge, the students having been sent home to make room for them.

With so many people suddenly thrown upon my hands to be fed, the matter of provisions presented quite a problem, particularly since the city of Hankow had been largely razed by shell fire and a sort of guerilla warfare was going on uptown and around the Concession area. In order to get some cooking oil and salt, of which we had run short, I ventured into the native city. Just as I entered a store, a shell landed on it and exploded, almost taking me with it.

In 1913, I was appointed dean of the Catechetical School and the next year made archdeacon. Since this was the first time a Chinese had been appointed archdeacon in this diocese, I accepted with some trepidation. In 1915, I became rector of St. Peter's Church, Hankow, concurrently with my office of archdeacon, until 1923 when I resigned the rectorship.

In my early youth I was always considered a weakling, and quite literally was fed on medicines and drugs. Was I not nicknamed "Medicine Pot" when I was at school? When I was a boy I was so thin and weak that nobody, even at a most generous calculation, dreamed that I would live beyond thirty.

In the early years I was privileged to associate with Bishop Graves and Bishop Partridge, who gave me such great and patient care that they were more like fathers than teachers. It was mainly by them that I was nursed back to health. In these later years God has blessed me with the kind guidance and inspiring leadership of Bishop Roots and Bishop Gilman, while at the same time granting hearty and ever-ready coöperation from my fellow workers.

Why Missions?

*An Answer for Today by the Rev. Karl Morgan Block, D.D.**

I BELIEVE IN MISSIONS today because,
1. It is the essential genius of the Christian religion to propagate itself by personal contagion. The Faith must grow thus, to live.

2. Missionary effort is inevitable when one accepts Jesus' philosophy of life. God is our Father. All men everywhere are His children regardless of race, color, age, or condition. Again and again the Master emphasized that the field is the world. Our God is a seeking, and searching God.

3. It is the specific command of Christ. The missionary commission, "Go ye into all the world," is further reinforced by other expressions from the Master's lips and by His ministry. One is not dependent upon a random text. St. Matthew 18:18-20; Acts 1:8; St. John 10:16; St. Luke 13:29; St. John 12:32; St. John 3:16. The missionary motive is central to the mind of Jesus as revealed in the New Testament.

4. A primary function of the Christian Church is to cooperate with God in the age-long effort to win men to loyalty to their Heavenly Father. "*Missionary activity is the imperative conviction of a regenerated heart.*" As Bishop Wilberforce is reported to have said, "If my faith be false, I ought to change it; whereas, if it be true, I am bound to propagate it."

5. The need of the world today demands aggressive missionary effort. Modern inventions have made us neighbors with all races and peoples. The missionary frontier is no longer geographical or racial. The stage is set for the establish-

ment of human brotherhood. The very nature of Christianity as love and of the Christian God as a God of Love, establishes its universal validity and accounts more than does any external authority for the Christian missionary motive. Jesus is the only leader who can meet the world's needs and aspirations completely, lifting us out of our confusion, disillusionment, and despair. Christianity includes within its scope the best elements in all religions. It is quite true that we have become increasingly conscious of unsuspected depths of spiritual insight in the native religions, a yearning of the human heart for God, but they are partial, incomplete, and imperfect. There is no figure in history comparable to Christ. He is unique and offers us the final revelation of God in human personality. Nowhere has there been or can there be more of God revealed in human nature.

6. Missions are needed to give to the non-Christian world a dramatization of the Christian family and the Christian life in all its relationships. We have sent to the East our agents of destruction. We must offer the East those moral restraints without which there can be no hope of international peace and mutual racial understanding and of approximating the Kingdom of God on earth.

7. We are obligated to continue missionary effort along lines of education, medical service, rural and social reconstruction, until a native Church can cope successfully with the tremendous national problems with which these lands are faced.

8. We need missions for our own salvation. "The light that shines farthest shines brightest at home." Church history establishes clearly the fact that the Church's growth and development have

*Dr. Block is rector of St. Michael's and St. George's Church, St. Louis, Missouri, a member of National Council, and Secretary of the General Convention's Commission on a Forward Movement. Next month Mrs. Henry Hill Pierce, Chairman of the Executive Board of the Woman's Auxiliary, will tell why she believes in missions today.

been greatest in those periods of the largest missionary endeavor when leadership came from great missionary pioneers and statesmen. Furthermore, our pragmatic Occident needs the help of the meditative Orient to enable us to understand more fully and more vividly the life of our blessed Lord and the meaning of the Christian religion. Jesus was an Oriental and our understanding of Him and His religion will be greatly enhanced by the teaching and lives of those from lands and peoples indigenous to faith in Him.

9. Missionary enterprise has shown us the sin of a divided Christendom and the possibility of Christian unity freer from the atmosphere of prejudice and the rigidity of tradition. Men in the mission field find the climate more congenial for opposing a common enemy with a united front. This is being done without sacrificing what is held to be essential and distinctive of the genius of one's own communion. The impact of this movement is sure to be felt increasingly in the home churches.

"Stop! There's a Kid There Who Might Go"

By Deaconess Margaret Booz

Missionary at Yerington, Nevada

WHEN THE Bishop of Nevada, the Rt. Rev. Thomas Jenkins, talked of opening a mission in Yerington, almost everyone tried to dissuade him. But the Bishop would not be discouraged, and, having gathered a fund which later was supplemented by the American Church Building Fund, he set about putting a chapel here, even to the extent of spending part of the summer helping the workmen.

The first service was held September 14, 1935 with Deaconess Elizabeth C. Fracker in charge. The building was not completed (and in fact the hall and Bishop's room are still unfinished) but the Deaconess moved in and within a month conducted a vacation school for forty-five children. Vacation in the autumn may sound strange, but the grammar school was closed for repairs, so she embraced the opportunity. She also gathered a group of children each Sunday at Wabuska, twelve miles away.

I was transferred to Yerington last January. Here are some of the results of a few months' work in this field. With very little effort (except on the part of my Prayer Partners) a group of sixteen were baptized on Easter Even, the Bishop being present, and one was confirmed on Easter Day. The offerings from Good Friday through Easter Day, including

about ten dollars in the mite boxes (the first they had ever had) amounted to \$72.47.

One incident must be recorded to show how the Church is making itself known among the country people. In collecting the children for the afternoon Church school at Wabuska, I stopped at one farmhouse where the mother told me she took her children in to town each Sunday to a large Sunday school (of another communion). When I was about to leave she asked if it would hurt if they went to two. I assured her they would not learn anything to hurt them, so she agreed to let them come to us. Now they are among the most faithful ones, constantly seeking new members and urging me to "stop at this house—there's a kid there who might go."

Among the children baptized on Easter Eve, were some who were brought in twenty-five miles by their parents. As these children had had no Church teaching, I agreed to go to them each week for instruction. The first day I went, two strange boys appeared and, upon being asked how they happened to come, said "Our cousins go to your Church school in Wabuska." Later I learned that the grandmother had urged her other daughter to bring her three children to my instruction.

Read a Book

Recommended by the Rev. Alexander C. Zabriskie, S.T.D.

Our guest contributor this month, the Rev. Alexander C. Zabriskie, Professor of Church History in the Virginia Theological Seminary at Alexandria, Virginia, urges the reading of Canon Barry's new book, *The Relevance of the Church*, lately published in this country. Mr. Zabriskie needs no introduction to the readers of THE SPIRIT OF MISSIONS. They will recall Mrs. Zabriskie's account of the visit which she and her husband made to the Church in Brazil last summer (see February issue, page 57).

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THE *Relevance of the Church* by F. R. Barry (New York, Scribners, \$2.50) says more completely what I have hoped to see said than any book I have read for some time. I wish it *all* might be read by all our clergy and laity.

Four strands run through the book. Many people will be delighted at some one or two but disagree strongly with the rest. To my mind, however, it is precisely in the combination of ideas and emphases that the book has its greatest strength. One strand concerns the absolute necessity of the Church for Christianity and civilization. The résumé of what the Church has done and the argument for its supreme practical importance today are well done.

Another strand discusses the necessity of theology in the religion of the age we are now entering, and the doctrine of the Church, ministry and sacraments. Here there is a significant departure from Canon Barry's earlier book, *Christianity and the New World*. He no longer builds on the philosophy of value; he says explicitly, "It must be recognized frankly that this approach leads us along a road on which Christianity and Platonism cannot for long be traveling companions." He bases on a restatement of Christ's

revelation of a creative and redeeming God. Incidentally, he cogently attacks Barth's position.

The third strand argues that if the Church is to fulfill its essential task it must very seriously revise its practices. He goes at some length into the matter of making its worship really relevant and effective today. He pleads for an ordained, non-stipendiary ministry, alongside of the professional, not solely on grounds of expediency but in order to complete the sacramental notion of the ministry. The whole Church is priestly and "must offer sacrifices"; the Eucharist is the central and all-embracing symbol; it is right that the celebrant in that act at times should be business and professional men, and not simply the pastors and teachers of the Church. Throughout this strand of the book there runs a refreshing realism, a searching honesty, a resolute effort to bring the mind of Christ to bear on the situation today.

The fourth strand deals with the Church and contemporary ethical problems. There is no thought essentially different from that of his earlier book but a much more thorough statement of the incompatibility of capitalism and nationalism with Christianity.

Mr. Barry argues more realistically and cogently than other writers for the necessity of the Church—not of institutions and organizations but of the fellowship of Christians for worship, and for mutual help in striving to redeem the world. The Church is a redemptive society. The worst dangers are "churchiness"; the introverted mind, clericalism, and sentimentalism. Everything connected with it must be tested by its usefulness in its task. Forms of public worship, therefore, must be tested by laws of group psychology as well as by ancient tradition and liturgical procedure.

The Forward Movement

THE RT. REV. HENRY W. HOBSON, D.D., *Chairman*
223 West Seventh Street, Cincinnati, Ohio

THE FORWARD MOVEMENT COMMISSION meets twice a year, looks at its task, surveys its progress, prays much, and plans for the future.

At the June meeting in Chattanooga the widespread distribution of the literature, especially *Forward—day by day*, was shown by charts. From Brazil comes the report that it is to be translated into Portuguese. It is already translated into Japanese. It has been proposed to translate it into Chinese. From the Orient and other mission fields our missionaries write warmly of the help given them in their personal lives and work through the Forward Movement. One of China's leading scientists, a Christian, writes:

I read it daily with my wife. It has helped us each day to walk in companionship with our Master. It is the most joyous thing I have seen. It makes me happy to look at it.

Twenty-four dioceses and missionary districts now have Forward Movement Committees, some of which are making plans for vigorous work in the autumn. In the Diocese of Chicago the Forward Movement has especially been sponsored by the laymen. A series of diocesan dinners has been planned with lay speakers, under the auspices of the Church Club, who will tour the diocese in the fall and seek to reach the whole Church membership with the rousing call to Forward Movement. In Fond du Lac a team of speakers plans to go through the diocese to reach young people and vestries in afternoons and the whole parish at night.

About twenty-five summer conferences used Forward Movement courses, especially *Why be a Christian?* and *Proving Prayer*.

The Commission plans further extension work in education. The preparation of twelve guides, courses of missionary instruction for vestrymen and another

course for young people on the Forward Movement and youth's place in it, were approved.

Regional conferences for laymen at which the whole work of the Church will be presented were recommended. The Committee on Conferences and Retreats will promote the holding of two-day clergy conference during the autumn months. A national conference for college students was recommended by the Committee on Youth and approved by the Commission. The laymen's committee stressed the formation of small informal parish or community groups for conference and discussion and the sharing of spiritual experience.

The Rev. Robert C. Fletcher, missionary to the deaf-mutes in the Province of Sewanee, told of the great benefit derived by the deaf-mutes from the use of *Forward—day by day*, and of his need for a regular supply. The Commission voted to plan a thorough distribution of the manual to the deaf-mutes of the Church, through diocesan or parochial channels.

The presence of Dr. Lewis B. Franklin, Treasurer and Vice President of National Council, as a guest of the Commission, provided a valuable opportunity to consider the relations of National Council and the Forward Movement Commission.

Enlistment of the arts in the Forward Movement to revitalize the Church was enthusiastically approved. The Rt. Rev. W. G. McDowell, Bishop of Alabama, was appointed the chairman of this subject. In speaking of music as one of the arts to be used by the Church, Bishop McDowell said every great age in religion has expressed itself in new art form. A great movement can be started in the Church which will bring forth appropriate music with the expression of the religion of the people of modern times.

The National Council

Conducts the General Work of the Church between Sessions of the General Convention and is the Board of Directors of The Domestic and Foreign Missionary Society

THE NATIONAL COUNCIL at its April meeting advanced the early fall session from October 13-15 to September 22-24. This extra three weeks gives greater opportunity to officers of the Council to put into effect any decisions affecting the Every-Member Canvass. Such leeway is all the more necessary at a time when the Field Department which ordinarily has devised plans and prepared for this great annual Canvass consists only of one field secretary. Arrangements have been made, under the direction of Bishop Cook, to have the duties ordinarily fulfilled by the Field Department assumed by other officers. Fortunately the close coöperation which always has existed between the Departments of Finance and Publicity with the Field Department has fully equipped other officers for this work. While under present restricted resources the usual broadcasting of promotional material will be curtailed nevertheless there will be proffers of assistance to dioceses, missionary districts, and to parishes and missions in the hope that the coming Every-Member Canvass may be well organized, persistent, loyal to the whole Program of the Church and produce results which will mark a new era of missionary advance.

THE PRESIDING BISHOP in his customary report to the National Council of the wide range of activities which invariably engage his attention between sessions will tell briefly of a most notable visitation to our churches in Europe. Bishop Perry was celebrant and preacher at the Eucharist in Holy Trinity Pro-Cathedral, Paris, on Trinity Sunday, June 5, where a large congregation at-

tended despite the general strike and political disturbances in the city at that time. The Metropolitan Eulogius, Archbishop of the Russian Church in Western Europe, added his blessing to that of the Presiding Bishop at the close of the service. The Very Rev. F. W. Beekman, Dean of the Pro-Cathedral, and the Rev. Samuel McComb, Rector of the Church of the Holy Spirit, Nice, were gospeller and epistler, the Rev. Francis E. B. Anderson of the Pro-Cathedral staff, chaplain, and the Rev. Hillis L. Duggins of St. Luke's Chapel, Paris, server. The Rev. Serge Bulgakof, Dean of the Russian Theological Seminary in Paris also took part. Following Bishop Perry's sermon a *Te Deum* was sung in celebration of the semicentennial of Holy Trinity Church. At Evensong the same day Bishop Perry confirmed a class of American, English, and French candidates. Subsequently Bishop Perry attended the Convocation of the Churches in Europe which met on June 14, in St. James' Church, Florence, and on June 21, in Emmanuel Church, Geneva.

Bishop Perry's tour included Munich and Dresden. He reached England on June 9 to rejoin Mrs. Perry to be guests of the Archbishop of Canterbury at Lambeth Palace.

An event of great gratification to Bishop Perry in connection with his visit to Florence was a call extended to the Rev. E. F. Chauncey, Rector of Trinity Church, Columbus, Ohio, to become rector of the American church in that city. Dr. Chauncey's acceptance has followed, and our work in Europe thereby materially strengthened. Bishop Perry's tour will end with his arrival in New York on August 16.

Domestic Missions

THE RT. REV. FREDERICK B. BARTLETT, D.D., *Executive Secretary*

AT THE APRIL meeting of National Council an interim committee was appointed with power to make domestic missionary appointments in cases where action was required prior to the September meeting. Two such appointments have been made to fill vacancies at the Mission of the Good Shepherd, Fort Hall, Idaho, a home for Indian girls who attend the public school on the reservation: Katharine Hope Parker, a graduate of the New Jersey College for Women, has been appointed housemother, and Deaconess Eleanore I. Sime, a graduate of the New York Training School for Deaconesses and a registered nurse, has been appointed nurse and field worker. Both these missionaries are trained and experienced in religious education and will share this phase of the work.

THERE ARE fifteen and a half million rural white people in America who are not members of any religious body. These constitute one of the most pressing missionary problems of today. The Church must become more rural minded. A recent report from one of our women missionaries in Montana shows how this problem is being met in that diocese:

Montana is over two-thirds rural with a small population scattered over a huge territory, and one of our chief problems is to minister to our people who live many miles away from a town or city where one of our churches is located. We have over 650 families in these isolated sections and it is my work to keep them in touch with the Church as much as is possible by mail. The clergy in the various fields minister to as many as they can, but it has been necessary to combine missions to such an extent that they have very little time for pastoral work in these far distant places. These 650 families represent more than 1,500 individuals over one thousand of whom are baptized persons and about six hundred communicants. For the children we have a correspondence Church school in which

about three hundred children are enrolled annually. Lessons are sent to them monthly with letters of explanation and handwork and the older pupils return their written work and send in monthly reports. Confirmation instruction is also given by mail. In the past years we have sent them *Daily Bible Readings* and seasonal sermonettes prepared by our diocesan clergy, and this year we have been able to supply them with the Forward Movement booklets. There is also a rural branch of the Woman's Auxiliary for women who live too far away from an organized group to share in their activities, with a membership of thirty-five. This year they have been helping to furnish garments for layettes for needy rural mothers.

THE REV. KENNETH W. NAKAJO recently opened work at Gresham, forty miles northeast of Portland, Oregon, where there is a large number of Japanese families on farms. He first went into the town as a teacher of Japanese in the high school. On Christmas Eve the first service for the Japanese was held with large numbers attending. During the holidays a first class of twenty-one persons was presented to the Bishop for confirmation; a fine beginning for what seems to be a permanent work.

HAS ANY MEMBER of THE SPIRIT OF MISSIONS Family a phonograph in good condition which he would like to put to good use in an Indian mission? The missionary in charge of the Mission of St. Mary the Virgin on the Pyramid Lake Reservation at Nixon, Nevada, writes that the mission phonograph "laid down and died" two months ago, and that the Indian boys and girls miss it very much and are begging for another. He adds, "The youngsters get so much pleasure out of it, and it brings them in where we can reach them." I shall be glad to put any one who wishes to meet this need in touch with the missionary.

Foreign Missions

JOHN WILSON WOOD, D.C.L., *Executive Secretary*

Across the Secretary's Desk

THE ARCHBISHOP of Canterbury told the National Assembly of the Church of England at its meeting last June, that with the exception of the members of the Missionary Council of the Church, no individuals knew more than he about the position and the needs of the Church overseas. Every day urgent appeals for reinforcements reached him. The burden of them is this: "Everywhere doors are open. But you at home, from whom we ought to receive stimulus and encouragement, go on telling us we must shut the doors." The Archbishop pointed out that in many parts of the world mass movements are occurring which will have great significance. But the Church in the mission fields finds its hands tied. It can make no adequate preparation to guide the masses of people who ask for instruction, guidance, baptism and fellowship in the Body of Christ. This world situation can only be met, the Archbishop declared, when the Church reaches the level of sacrifice where Christian giving really begins.

IN THE DEATH in June of the Rt. Rev. Albion W. Knight, the Church in this country lost one of its pioneer Bishops in Latin America. The first visit I ever made as a youthful and inexperienced secretary to a foreign field, was made on Bishop Knight's invitation to Cuba soon after his consecration as Bishop. His constructive work in Cuba and his understanding of Latin peoples enabled him to be of great service in all sorts of emergencies so that he was called upon to make visits in order to survey possibilities in Haiti and Puerto Rico. He was also a pioneer in the Panama Canal Zone and continued as Bishop-in-charge of that important work from the time when the Church in this country accepted jur-

isdiction in the Zone until the first Bishop was consecrated in 1920. The Rt. Rev. H. R. Carson, Bishop of Haiti, who now has charge also of the Canal Zone, and the Rt. Rev. C. B. Colmore, Bishop of Puerto Rico, received their training in Latin American work from Bishop Knight. Wherever Bishop Knight served in Latin America, he defined his policy:

1. To provide a religious home for our own American people.
2. To shepherd the English-speaking Negroes from Jamaica and other West India Islands, trained under the auspices of the Church of England.
3. To stimulate the old Church of the land.
4. To offer a religious home to those desiring to sever their connection with the Roman Communion, especially the many thousands of neglected rural people and the intelligentsia.

ON A RECENT journey in his huge diocese, the Rt. Rev. William M. M. Thomas, Bishop of Southern Brazil, visited thirty churches, missions, and schools and spoke to congregations totaling three thousand persons. Another visit to the Japanese missions in the western part of the State of Sao Paulo involved going to twenty-four stations and the holding of thirty services. And that is only a relatively small part of his work in caring for 111 mission stations.

THIS YEAR, 1936, marks the one hundredth anniversary of the establishment of the Church's Mission in Liberia. Liberian Churchmen and our mission staff were preparing to celebrate the occasion in a suitable manner, but the greatly depleted mission staff, the abandonment of our work at Cape Palmas where the mission began, and greatly reduced support for the mission have taken the heart out of all plans for a worthy celebration. The Church in Liberia, however, has not been unmindful of this cen-

ennial year and has sent the Domestic and Foreign Missionary Society one hundred dollars for the Church's work throughout the world, as a thank offering for what has been done for Liberia.

ST. JOHN'S UNIVERSITY, Shanghai, has suffered a great loss in the death of Francis W. Gill, Professor of English Language and Literature. Mr. Gill volunteered for service in China in 1923 and for the past thirteen years has been connected with St. John's. In addition to his work in the Department of English

at the University, he did much extra-curriculum work. With decided musical talent, he was a volunteer trainer of the choir, often playing at the chapel services. He had unusual gifts for making friends and as a result students frequently consulted him about personal matters. They came to look upon him not only as a teacher but as a friend. Difficult as it will be to fill Francis Gill's place, Dr. Pott, as President of St. John's is asking the Department to find a successor who has specialized in teaching English Language and Literature.

With Our Missionaries

ALASKA

Deborah Bacon, R.N., a new appointee, sailed July 6 from Seattle on the *Aleutian*, for Fort Yukon to serve at the Hudson Stuck Memorial Hospital.

CHINA—ANKING

Sada C. Tomlinson, R.N., who is retiring from St. James' Hospital after twenty-nine years of service, sailed May 22 from Shanghai on the *Taishan*, and arrived June 22 in Los Angeles.

Blanche Myers sailed May 22 from San Francisco on the *President Pierce* and arrived June 19 in Shanghai after regular furlough.

CHINA—HANKOW

The Rev. and Mrs. T. P. Maslin sailed June 9 from Shanghai on the *Duisberg*, via Europe on regular furlough.

Hilda Waddington sailed June 15 from Shanghai on the *President Hoover* and arrived July 1 in Vancouver on regular furlough.

Hazel Gosline sailed June 28 from Shanghai on the *Empress of Japan* on regular furlough.

CHINA—SHANGHAI

Dr. and Mrs. John E. Roberts and daughter, arrived June 19 in Shanghai on the *President Pierce*. Dr. Roberts is to serve at St. Andrew's Hospital, Wusih.

Elizabeth Chambers sailed June 6 from Shanghai on the *Chichibu Maru*, and arrived June 24 in San Francisco on regular furlough.

Sarah H. Reid and Mrs. A. R. T. Standing sailed June 14 from Shanghai on the *Empress of Russia*, and arrived June 29 in Vancouver on regular furlough.

The Rev. and Mrs. W. P. Roberts and family, and Hazel F. MacNair, sailed June 16 from Shanghai on the *President Hoover* and arrived July 1 in San Francisco on regular furlough.

Elizabeth H. Falck, R.N., sailed June 24 from Shanghai on the *Scharnhorst*, via Europe, on regular furlough.

David G. Poston sailed June 28 from

Shanghai on the *Empress of Japan*, arrived July 9 in Honolulu, sailed from Honolulu July 11 on the *Lurline*, and arrived July 16 in the United States on regular furlough.

Maurice Votaw sailed June 28 from Shanghai on the *Empress of Japan* and arrived July 14 in Vancouver, on regular furlough.

Prof. and Mrs. John A. Ely sailed June 30 from Shanghai on the *General Lee* on regular furlough.

Dr. Lulu M. Disosway sailed July 24 from Shanghai on the *NDS. Potsdam*, via Europe, on regular furlough.

HONOLULU

The Rev. Kenneth D. Perkins sailed July 12 from San Francisco on the *Malolo*.

JAPAN—NORTH TOKYO

The Rev. and Mrs. R. W. Andrews sailed May 6 from Yokohama on the *Asama Maru*, and arrived May 30 in Los Angeles on regular furlough.

Bessie McKim sailed June 29 from Los Angeles on the *Chichibu Maru*.

Nellie McKim sailed July 10 from Yokohama on the *Asama Maru* and arrived July 17 in Honolulu, en route to United States on regular furlough.

PHILIPPINE ISLANDS

The Rev. Lee L. Rose sailed May 23 from Manila on the *Anna Maersk*, and arrived July 9 in New York on regular furlough.

Jeann McBride sailed May 9 from Manila on the *Neil Maersk*, and arrived June 26 in New York.

Hall A. Siddall, Jr., arrived June 15 in Manila on the *President Grant*.

Winifred E. Mann sailed June 27 from Vancouver on the *Empress of Canada*, and arrived July 9 in Honolulu en route to Manila.

PUERTO RICO

The Rev. Frank A. Saylor sailed June 25 from San Juan on the *San Jacinto*, and arrived June 29 in New York.

Religious Education

THE REV. D. A. MCGREGOR, PH.D., *Executive Secretary*

Educational Opportunity of the Christmas Box

CHRISTMAS BOXES containing more than fifty thousand gifts are sent each year by Church schools in eighty-six dioceses and missionary districts to people in the domestic and foreign fields. In some cases where tariff restrictions are irksome, money (amounting to more than \$1,500) is sent instead of boxes. In addition more than one thousand gifts are provided for the Seamen's Church Institute to distribute among seamen.

The tabulation of these amazing figures, however, tends to obscure the real value of the Christmas Box enterprise. Its real value is in the educational program which is carried on in connection with the securing of the gifts. It is indeed commendable for boys and girls in the United States to try to bring Christmas cheer to less fortunate boys and girls in other parts of the world. But it is much more commendable from the Christian standpoint for boys and girls in the United States to desire to bring Christian cheer to all less fortunate people at all times in the year. Such an abiding missionary interest may have its beginning in the study about the destination of a Christmas box and in the bringing or choosing of a gift for it.

For several Sundays one school centered its worship and study about the field to which the box was to be sent. In the worship there were missionary hymns, prayers for missions, and addresses by boys and girls on the life of the people. Then the classes studied the life, educational opportunities, and the industrial or agricultural features of the field.

Even the buying of the articles and the packing of them may be made to bear fruit educationally. Both are a very real expression of an interest in missions which may be built upon and developed.

There is, however, at least one educational opportunity which is overlooked.

As the Christmas box enterprise is carried out at the present time there is grave danger of the senders of gifts developing a patronizing attitude toward people in the mission field. There is also a grave danger of the recipients developing a "recipient complex." These dangers may be avoided by expecting the recipients of the box to send some little gift as a token of appreciation. Such a return gift might take the form of a pine cone from the vicinity, a photograph of the mission or of the boys and girls, a doll dressed in native costume, or a stanza of a Christmas carol written in the native language. In this way both groups become senders and recipients and entitled to mutual respect. Then if each school would gradually build up an exhibit of things received from the mission field, there would soon be a real tie of interest in the Church's work and regard for those in need of the Church's help.

The educational value of the enterprise might be further enhanced in another way. Many schools appoint a boy or girl to write direct to the field for first-hand information and photographs. The letters received in reply are always written by adults and, in most cases, from an adult point of view no matter how much the writers try to write for children. If the missionary could get the children to write a group letter for the reply, it would contain information which would appeal to other children. Moreover this group thinking on the part of the mission children would be a real educational experience for them. Thus the Christmas box enterprise would be a source of real education to both senders and recipients.

When the basic purpose of the Christmas box is understood, missionary-minded leaders seize upon it eagerly and make the most of it as a means of creating interest in the Church's Mission.

Department of Publicity

THE REV. G. WARFIELD HOBBS, D.D., *Executive Secretary*

SO IMPRESSED were they by the value of the *News Notes* issued by the Department that the Vestry of St. John's Church, Yonkers, sent a check for a dollar to help pay for them, and voted to express appreciation, saying that excerpts of the *Notes* are read at each vestry meeting.

FROM HAWAII comes a useful suggestion to parishes which mimeograph the local news pages of the Partly Printed Parish Paper. The Rev. Joseph C. Mason, Vicar of Epiphany Mission, Honolulu, says:

To save the labor of restenciling a title of the paper each time, I have made one stencil and run off the copies as I receive them, two or three issues at a time. Then when I come to write up the individual issues I just align my copy so it fits. I'm very appreciative of the paper.

ABOUT A YEAR ago, following suggestions offered by the Rev. Edwin J. Randall, Chairman of the Field Department of the Fifth Province, a number of the clergy agreed to preach at least ten definitely missionary sermons during the year. At the same time, also at Dr. Randall's suggestion, many parishes of the Province agreed to plan some method to increase the circulation of *THE SPIRIT OF MISSIONS*,—a logical suggestion, as the two things are so closely interrelated.

The 105 reports received by Dr. Randall provide convincing evidence of the value of missionary preaching, of the usefulness of *THE SPIRIT OF MISSIONS* as a source book and the basic method of disseminating missionary information, and finally, the effect of roused missionary interest and knowledge upon missionary giving. A few extracts:

THE SPIRIT OF MISSIONS is a very real and marked help to any clergyman who follows this plan. It not only furnishes him with vital information, but is a point

around which the hearers' interests get further reading and interest. . . .

I was able to carry out the plan for preaching a number of missionary sermons, and this plan helped very definitely to increase the interest in the missionary work of the Church. One tangible result was that the Woman's Auxiliary members took up subscriptions for *THE SPIRIT OF MISSIONS*. I always made it a rule to preach a missionary sermon on the third Sunday of the month, and always, at each parish, I have had people remark that they never had the larger work of the Church presented to them consistently before. What is more, the red side of the pledge envelope showed advancement in a number of instances. . . .

I have been able to comply with the request that at least ten missionary sermons be preached during the year. In fact, the Parish Treasurer is becoming startled.

I preached the missionary sermons as specified. Giving for the Church's Program increased from \$42.26 for 1934 to \$326.13 in 1935, and pledges for 1936 are \$425. We secured forty new pledges for the Church's Program for 1936, a gain of nearly fifty per cent. I would say that the Provincial Plan had increased local interest in missions.

In addition to the sermons, we also had a parish conference on this subject last fall, and in all we found the program very stimulating. I found *THE SPIRIT OF MISSIONS* very helpful in sermon construction.

PUBLICATION of the parish paper has been undertaken by the Young People's Society of St. John's Church, Newport, Rhode Island, as a service project. Members of the society do all the work of editing, duplicating, and distributing. No subscription is charged, the paper being financed by the society.

A NEW TABLOID newspaper format has been adopted by the *Diocesan Record* of Rhode Island. This form, already in use in a number of other dioceses, is inexpensive, permits of attractive make-up, and is sufficiently unusual to be arresting. Florida's paper was the first of this style, and it is still a model of excellent make-up and interesting content.

The Woman's Auxiliary

GRACE LINDLEY, LITT.D., *Executive Secretary*

Something About the Annual Report

OPINIONS DIFFER as to the interest of reports. Some people are badly bored by them. If they are given at a meeting they have to be endured, but if they are printed they can be left unread. There are, however, at least two reasons for reports: they are the measuring rod by which the organization or society may be judged and they are suggestions for growth. It is especially along the latter line that the annual report of the Woman's Auxiliary is commended to the women of the Church. It is written from the standpoint of dioceses, but it should prove useful not only for diocesan officers but also for parish officers and members as well. It furnishes a means of examination. If something has proved worth doing in some diocese it is at least worth considering whether it might be useful in ours. The report is printed both in the Annual Report of the National Council and separately. It is sent to all diocesan presidents and can be obtained for five cents by anyone interested by asking for W.A. 78. The following are extracts from the report of 1935.

The past year was one of continued growth and development not only in members but, more important, in growth into a fuller understanding of what the women of the Church can do at this time. The Auxiliary seems to be taking a larger share in diocesan consciousness and work. One president, for instance, believes that "the diocese begins to realize the Auxiliary as a leader in the devotional life." Others report increasing coöperation in work done by men and women of the diocese and more coöperation with organizations both in and outside the Church. In one diocese the Auxiliary is now represented on all diocesan committees including the finance department and the president is a member of the Diocesan Executive Council. As a rule coöperation does not involve changes in organi-

zation but another diocese has made organic changes in its women's work, so that instead of separate work through the Woman's Auxiliary and a House of Churchwomen there is to be one board for women's work in the diocese through which all parish organizations report to the national Woman's Auxiliary. . . .

Less fundamental, perhaps, but very worth while, are changes and adaptations made in programs and meetings such as: a chairman for the United Thank Offering in each archdeaconry; classes on leadership, a handbook for Junior Guilds with emphasis on instruction for missionary activity of Altar Guilds; a Speakers' Bureau; increased subscriptions to *THE SPIRIT OF MISSIONS*; all women's organizations meeting on the same day of the month; doing away with dues and bazaars, by securing pledges from individual women for each day of the year; an unemployment committee; an annual meeting with all detailed reports omitted but filed with the secretary, each officer given two minutes to speak and the rest of the time given to speakers on important subjects. There is increasing concern for the isolated. In one diocese a Bishop's branch for them has been formed. This and rural work are much appreciated; little places where four or five women keep the work going pledging whatever they can are reported.

In all this development the value of leadership is stressed, the president of one branch writing that on this score she is "totally optimistic"; that there is a fine spirit of coöperation evident and real knowledge of the task at hand grows steadily; that many younger women are coming into the Auxiliary and are working up through the parishes; a splendid nucleus for future diocesan boards, and that the strong spiritual challenge in the work of the Woman's Auxiliary will lead them into activity for the Church.

American Church Institute for Negroes

Auxiliary to the National Council

THE REV. ROBERT W. PATTON, D.D., *Director*

A PROSPERING NEGRO doctor in a Southern city was asked by some white physicians how he managed to collect his fees for services rendered so readily and he replied, "I takes my money while the misery's on 'em." Possibly this is a widespread practice and accounts in part for the feeling among many of the rank and file of the Negro race in the South that ill health is a factor in life to be expected and tolerated. At all events the average Negro will resort to all sorts of home remedies, concoctions, and incantations before calling a physician to his bedside. Herb doctors and conjurors of great variety carry on a good trade in the South among Negroes even to this day in ministering to the sick according to recent books concerning Negro life.

To offset such a situation the Florence Johnson Hunt Infirmary at the Fort Valley Normal and Industrial School, Fort Valley, Georgia, completed about two years ago, is filling a great need not only in rendering service to the students at the school but also helping the many Negroes living in the community and adjacent rural sections. The school's infirmary is the only hospital for Negroes within thirty miles of Fort Valley and the service it is giving in this area is increasing continually. Its fees are moderate both for medicine and hospitalization and the people are very willing to pay the modest sums asked.

Miss Orelia W. Harris, R.N., is in charge of the infirmary. She not only nurses the students and others on the campus but visits the colored people of the community and county seeking those who are ill and also those requiring medical attention to prevent illness. As a result, Negroes are coming to the infirmary in greater numbers all the time and receiving treatment for their ills instead of either suffering poor health or calling upon the conjuror for help. The infirm-

ary is not large and has only a few beds but many operations are performed there and its clinic cares for many out-patients. Two physicians donate their services to the work.

The report of Miss Harris for the school year which closed June first shows that the infirmary served a total of 2,631 people this past year. Of this number 143 were bed cases, a good percentage of whom had been operated upon. These figures do not include numerous calls and treatments Miss Harris has given to people in their own homes when visiting in the county. Such a record of service demonstrates the great need this infirmary is attempting to meet in a section which has the largest Negro population in the country and the confidence with which the people regard Miss Harris and her ministry.

While this good work has gone forward at Fort Valley, St. Agnes' Hospital and its training school for nurses at St. Augustine's College, Raleigh, North Carolina, have also had a good year. This work at Raleigh has the approval of the American College of Surgeons, the American Medical Society, the State Association of Schools for Nurses' Training, the Duke Endowment, and the Rosenwald Fund. The work is recognized as one of the best of its kind for Negroes anywhere. During the past year there were 23,000 hospital days, 1,100 bed patients, 1,200 out-patients, and about 1,100 operations.

THE FORTIETH anniversary of the service of Dean Charles H. Boyer at St. Augustine's College was observed in connection with the sixty-ninth commencement exercises. Dean Boyer began his work at St. Augustine's College as teacher of mathematics and Greek in the fall of 1896. He is beloved by all for his faithfulness, his scholarship, and his Christian precepts and example.

The Coöperating Agencies

All correspondence should be directed to the officials whose names and addresses are given under the various heads

Brotherhood of St. Andrew

Leon C. Palmer, *General Secretary*

202 S. Nineteenth Street, Philadelphia, Pa.

X THROUGH THE effort and encouragement of the Rev. Lee L. Rose, and with great care and deliberation, the Brotherhood of St. Andrew was organized in Sagada, P. I., on St. Andrew's Day, 1935, with fourteen members.

Definite prayers and service are the fundamental principles of the Brotherhood here as elsewhere: to pray for the work of the Church and to bring at least one man each week nearer to God. We have our Corporate Communion and meetings monthly, but our Director may call for special meetings any time. We are now realizing that these monthly meetings are not adequate. At these meetings the members and committees report and receive their new assignments.

We have started to organize another chapter among the faithful illiterates, to be headed by one of us. In fact there are already some men who gladly accepted the offer and are on probation for three months. This is wise because they are the ones who live with the people among whom we work and they will teach them through their daily life and teaching.

The chapter works among pagans whose religion is a religion of fear, and among weak Christians. The opening of the gold mines in this region and the pagan religion have to a certain extent unsettled some of the people and we find them serving both God and mammon. This is due to lack of Church workers, especially native workers. The organization of the Brotherhood and the establishment of the seminary will greatly aid the Church in dealing with these people.—EDUARDO G. LONGID.

The Girls' Friendly Society

Harriett A. Dunn, *Executive Secretary*

386 Fourth Avenue, New York, N. Y.



WHAT CHILDREN can do when their interest is aroused — and, incidentally, how to arouse it—is shown in this account of how the G.F.S. candidates (six- to twelve-year-olds) of All Saints' Branch, Chicago, became acquainted with the South Dakota Indians.

"We had the most delightful time studying the Indians in South Dakota. When we began this study we made the trip to South Dakota a new way. I drew a large map on the floor of the parish house with the lake and rivers in blue. We started at Chicago, and, kicking a small block, hop-scotched to South Dakota, counting the kicks. One girl went all the way to the North Pole and round and landed back in Chicago without ever getting near South Dakota. It was much fun, and we got a fairly good idea of where we were going.

"We also had copies of the *South Dakota Churchman* which were invaluable. In them we learned of the Niobrara Cross; that became an interesting detail in the play we wrote. And we can all tell about Bishop Hare and his early work with the Indians.

"We had council fires and we learned the Indian benediction in the sign language (from a book); we memorized hymns, songs, and poems; and we made moccasins and tom-toms. A lady who once lived in Sioux Falls came to one of our council fires and told us all about Bishop Roberts and Calvary Cathedral, Sioux Falls, and the Indians who are being so well educated in the Church's schools. After Easter we had an Indian Night, when we put on the play we had

written about the Indians and the work of the Church for them in South Dakota. This was followed by an entertainment with Chief Whirling Thunder as the guest speaker. First he spoke in the sign language—then in the usual way.

"One of our associates asked an Indian woman to write down the recipe for *Wihdi Unkagapi* (Indian fried bread) which we made and served with syrup as they do in South Dakota. We are now writing letters to the little girls at St. Elizabeth's School in South Dakota; and we are sending each girl a handkerchief.

"I have no way of knowing how long these children will remember what they have learned, but these experiences do create a certain attitude of intelligent understanding and enthusiasm. I hope it holds over."

The Church Army

Captain B. F. Mountford, *Secretary*
414 E. Fourteenth Street, New York, N. Y.



SISTER FRANCES JOLLY, the first mission sister of the Church Army in the United States to be sent to overseas missionary work, sailed for Liberia in April. In her first report after arrival in Africa, she writes:

When I first landed in Africa I saw the hordes of black people, still mostly heathen, the women with sad faces and unknowingly pleading eyes that come with generations of slavery to husbands. We visited a hospital and there I found as never before, the answer to the question, "Why have I come to Africa?" Truly Jesus died for these as much as for me. It is true that it makes our hearts ache to see our own people passing by the offer of new life, but they at least have heard the truth. But to see a heathen people—God Almighty's children who live in the shadow of fear; fear that tells them a mother must leave twins to die because one is a child of the devil; fear that drives them to do horrible things to one another—it is indescribable. I am rejoicing to the toes of me that I have been allowed to come. What I can do is only a drop—but it is a drop.

Those who know the African Coast say that Liberia is the *worst* place on the whole African Coast—but in the office of Prebendary Carlile in London I saw a motto—"Bring the *worst* to the best."

Church Mission of Help

The Rev. A. R. Pepper, *Executive Secretary*
27 West 25th Street, New York, N. Y.



"CHURCH MISSION OF HELP does some of its best work in small towns and rural communities" says the Ven. H. W. Foreman, Archdeacon of the Diocese of Erie. This statement answers a question which is often asked of us.

Many of the girls who are served by CMH are from small towns or rural areas, and several staff members devote most of their time visiting in these communities. The delinquent girl or the unmarried mother in a small town has an especially difficult time. Social ostracism is often greater, and the opportunity for skilled case work service is less than in the larger cities. It is one of the principles of CMH to serve where the need is greatest. Thus, our workers are constantly answering calls from the clergy or families of girls who are in difficulty in these areas. Many a county judge would not know where to turn for proper help if it were not for CMH.

In the minds of some persons CMH has become identified with large cities. This probably grows out of the fact that the central offices are usually situated in the see city of the diocese. But CMH is organized on a diocesan basis and serves the whole diocese. Within the diocese the workers can answer calls anywhere. Our hope is that we will be called in early, to prevent the delinquency, if possible, or, if delinquency has occurred, to give skilled care, rather than the blundering, though well-intentioned, recommendations given by the inexperienced lay person.

Several dioceses with large rural areas already have CMH. Several other dioceses with even larger rural areas are considering the establishment of CMH. The organizational program can be varied to suit the diocesan needs. Wherever the girl or young person is, whether in the city or the country, CMH can answer her needs.

The Daughters of the King

Edna Eastwood, *Executive*

Room 305, 150 Fifth Avenue, New York, N. Y.



THE JUNIOR Division of the Order of the Daughters of the King, including girls between the ages of ten and twenty, has doubled its mem-

bership during the months since April 1935, when the fiftieth anniversary of the founding of the Order was held.

The Order, itself, was originally a youth movement and present national and world conditions have brought the same Church challenge to the young people of today. A knowledge of the ways and teachings of their Church, plus consecrated personal service to it, which is the program of the Order, has appealed to many young girls and their leaders as the surest way to the making of a Christian nation. They are realizing that without this safe foundation, they are unfitted to decide or help national social issues with any sureness for others.

Many of the junior chapters are now studying the Code of Christ directly from the New Testament, to help them to be more sure that their own code of life is really Christian. They are trying to build loyal Churchmanship through a study of the history, ways, and worship of the Church; serving in altar work and the care of Church books, furnishings and vestments; calling on Church school absentees and helping to develop more reality and interest into the Church school worship and that of other young people's groups in their parishes.

There is no conflict between their membership in the Order and in other parochial young people's groups. They are urged to use the Order as an additional training group for leadership in serving other groups, through leadership in worship and study wherever that is needed, and in coöperating intelligently and courageously when that leadership is already present in other groups.

Each prospective member must serve three months of probation before being

admitted to membership by the service of the Order at the altar rail. The finances are cared for by a first registration fee of fifty cents to cover the cost of the silver cross and supplies and then by annual dues of twenty-five cents. The members are allowed to earn money individually, or in other groups, but as a chapter their meetings must be used for getting at the root of the lack of giving by developing the habit of regular, willing offerings to the Church, which comes as a natural result of a deeper personal companionship with God and the giving of personal service to His Church and cause through the keeping of the two simple rules of the Order of prayer and service.

It is not a solemn, although a serious, program. As one mother said, "I want to be a member now. I didn't know that Church work could be such fun as my girl finds it in her junior chapter. She is doing something real and having fun, too."

The Guild of St. Barnabas

The Rev. C. H. Webb, *Chaplain-General*

480 Herkimer Street, Brooklyn, N. Y.



A CABLEGRAM of greeting was sent to the English Guild of St. Barnabas as they met on St. Barnabas' Day, June 11, to celebrate their sixtieth anniversary. The Rev.

Henry Ross is chaplain-general of the English Guild, the headquarters of which are at Abford House, Wilton Road, London.

The American Guild was founded ten years after the English Guild on October 28, 1886, by the Rev. Edward William Osborne, S.S.J.E., while he was stationed at the Church of St. John the Evangelist in Boston. The fiftieth anniversary will be commemorated this fall. The annual council will meet in Boston on October 31 and November 1, closing with a public service on Sunday evening (All Saints' Day) in the Church of St. John the Evangelist where the Guild was organized.

The Church Periodical Club

Mary E. Thomas, *Executive Secretary*
281 Fourth Avenue, New York, N. Y.



HEARTY GRATITUDE is due to friends of the C.P.C. who respond to special appeals for an individual book, often out of print, or for the nucleus of a library where no library ever lived before. Their gifts have an influence more far-reaching than any of us can realize. Our thoughts turn to another group of givers who give regularly and steadily, sticking to whatever job they undertake. It is a joy to hear that "Mrs. — has sent me *Harpers* regularly for twenty years," but not such a joy to be told of the discontinuance of *National Geographic* which after three years of sending "got on my nerves so I cannot send another copy."

The thought uppermost today, however, is books rather than magazines. Aside from the more obvious needs in this line there are so many people, missionaries, retired clergy, and others to whom regular gifts of readable books would mean everything. In a semi-tropical station night descends suddenly at six o'clock. There is no opportunity for social intercourse, but plenty of time for reading. One inspired person sends those missionaries a book once a month. What if three or four others did the same?

Several missionaries in the Orient have been passing through tedious weeks of convalescence. The supply of available books was soon exhausted. There are any number of people in the home Church who could keep up that supply if they would form the habit of mailing the recent books they have just read. Even the retired clergy, or unretired ones for that matter, welcome a best seller from time to time. The recent theological books they also crave can be provided only by purchase, but there is food for thought in many secular volumes and food for laughter too, which we all need in this difficult world. Who will take on

an address for regular sending of recent books, and keep it on? Addresses are furnished gladly at any time.

Here as usual is a special appeal. *In Time of Sorrow* by the late Bishop Slatery is definitely out of print, but a priest in Alaska hopes three or four copies may be found that he can give or lend to those who are in sorrow. Has any one a copy to spare?

Seamen's Church Institute of America

The Rev. W. T. Weston, *General Supt.*
National Office, 80 Broad St., New York, N. Y.



"THE SEAMEN'S Church Institute still operates in spite of difficulties," writes the Superintendent in Honolulu. This Institute is the oldest welfare institution in Hawaii, having been founded in 1833 as the "Seamen's Bethel Chapel." Continuing from the days of sail, with steam succeeding sail, and in turn fast being replaced by motorships and oil burners, the little chapel has ministered to sailors who gathered at this port from all over the world.

Honolulu is a modern city with a modern port, and the Seamen's Institute developing along with the city is still on the job.

Relief work played a large part in its program for the past year, 5,564 meals and 4,384 beds being provided for destitute seamen. Moreover, not only has the Institute been a haven for seamen out of work, but it has offered them practical aid in getting jobs aboard ship and ashore.

Local welfare and shipping interest recently paid tribute to the service it renders both to the community and to men of the sea in an editorial in the *Star Bulletin*:

Its work is done quietly, unostentatiously, without fuss and without discrimination. Never have its friendly services been more needed than now, never has its good influence been more beneficial than now.

Why Be a Christian?

A STATEMENT

As a response to repeated requests from young people's groups throughout the country, the Forward Movement Commission has had prepared a course intended principally for our youth, entitled *Why Be A Christian?* It is arranged for discussion groups and is built around the Seven Marks of Discipleship, stressing particularly the social implications of the Gospel.

Necessarily, it enters into areas highly controversial and will undoubtedly arouse some criticism. To safeguard all types of opinion within the Church on social questions would render this material utterly innocuous. The challenges presented in this course are those which the youth of the nation are now discussing, often without submitting them to the mind of our Lord Jesus Christ, as it is revealed in the Gospels, and in Christian experience. Considered judgment is impossible without frank and thoughtful discussion.

The Commission accepts the course on this basis and submits it to the Church, subject to the following statement printed upon the fly-leaf: "The Forward Movement Commission, while heartily commending this work as an aid to group study, does not commit itself or the Church to any theory advanced herein as being of the Faith."

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